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CHRONICLE

The Japanese Question.—An exchange of telegrams between President Wilson and Governor Hiram Johnson of California, expressing on the one hand an appeal that no anti-alien legislation discriminatory against Japan be passed, and on the other an assurance from California that no violation of treaty obligations was contemplated, has left the administration at Washington uncertain as to future developments. This uncertainty was increased when later news from Sacramento indicated that the California Governor and legislators were bent on passing a bill specifically excluding from ownership of lands all aliens ineligible to citizenship. The President made an earnest and patriotic appeal not only to the Governor and the Legislature, but to the people of California, to consider the matter presented to them as a question of national policy and of national honor. The document is praised for its common sense, statesmanship and tact.

One Aspect of the Situation.—It seems to be clear, says the Philadelphia *Ledger*, that California or any other State may determine the conditions of land tenure as a sovereign right, and it is also a question whether California has not the strict legal right so to frame its anti-alien bills in the present juncture as to discriminate against the Japanese and the Chinese, inasmuch as our naturalization laws open the door to such construction. On the other hand it is quite clear that the United States under the treaty of 1911 with Japan granted a large measure of right and privilege to the Japanese. Senator Root was of the opinion that California has the right to discriminate against the Japanese, and that our treaties never intended to, and do not in fact, grant the Japanese

the right for which they have been contending. Involved in this highly intricate problem is the question whether the treaty could be upheld even if it does grant the land-holding right, provided it undertakes to grant rights which contravene the reserved rights of the State.

Mr. Bryan Off to Pacific Coast.—After a conference with the Secretary of State and other officials, President Wilson gave instructions to Secretary Bryan to go to Sacramento to "counsel and cooperate" with the California Legislature in the framing of a law which will meet the views of the people of the State and "yet leave untouched the international obligations of the United States." Before deciding to send Secretary Bryan to Sacramento, the President had ascertained from a resolution passed by the California Legislature that the visit of the Secretary, as proposed by him, would be agreeable to that body. Governor Johnson also telegraphed that the suggested visit would be entirely pleasing to him.

Tariff Bill.—Debate on the Democratic Tariff Bill was begun in the House of Representatives on April 23. On motion of Representative Underwood an order was entered providing that general debate should come to an end with the adjournment of the House on Monday, April 28. The measure was then to be taken up under the five-minute rule, and debated paragraph by paragraph, until its passage. It is the plan of the leaders to put the bill through the House on or about May 12. The Democratic members in the Senate are prepared to pass the Wilson-Underwood tariff bill as it comes from the House, believing that the party must stand or fall by the measure approved by the President and the party majority in the House. The bill, it is confidently expected, will be ready for the President's signature by July 15.

Pennsylvania Women Win.—The woman suffrage resolution passed the Pennsylvania Senate by a vote of 26 to 22, the necessary twenty-sixth vote, a majority of the whole Senate, being obtained at the last moment through an appeal made to Senator McNichols of Lackawanna through Stephen J. McDonald, president of the Central Labor Union of Scranton. Senator McNichols personally was opposed to equal suffrage. At the eleventh hour Mr. McDonald hurried from Paterson, where he had addressed a meeting of labor leaders in opposition to the Industrial Workers of the World. He delivered to Senator McNichols the message of 70,000 trade unionists of Lackawanna, who favored the measure, and a petition of like import signed by 200,000 people of the northeastern part of the State. The resolution has now been accepted by the present legislature, as it passed the House in February by a vote of 131 to 70. By the provisions of the State Constitution the proposed amendment must pass another session of the legislature before it can be voted upon by the people.

Firemen Get Higher Pay.—The award of the Board of Arbitration appointed under the Erdman act in the dispute between the fifty-four Eastern railroads and their 31,000 firemen is considered a victory for the employees. The wage advances average from 10 to 12 per cent. Estimated on the basis of the present annual payroll, this will mean an additional outlay to the Eastern roads of from \$3,000,000 to \$3,500,000 a year. The award is a compromise between the wages in force and those demanded, and was unanimous on the part of the three arbitrators, Judge W. L. Chambers, Vice President W. W. Atterbury of the Pennsylvania Railroad, and Vice President Albert Philipps of the Brotherhood of Locomotive Firemen and Enginemen. In several respects, aside from increased wages, the award is a victory for the firemen. The most important and far-reaching of these is the acceptance of the principle of uniform wages for the same class of service on all the roads concerned. This principle was contended for vigorously in the arbitration of the engineers' scale last summer, but the board in that case, after a long discussion of economic theories, decided that it would not go beyond fixing a minimum wage for any kind of service.

Canada.—The provincial elections in Alberta have gone, as was expected, in favor of the existing Liberal administration, without much change in the relative position of the parties, though what little there is favors the Conservatives. The larger towns are almost entirely Conservative, the Liberal strength being in the country districts. The great questions at Ottawa, Navy Bill and Clôture, do not seem to have influenced the elections, which turned upon local issues. A. G. Mackay, a member of the Government, was defeated. He was a member of both the Provincial and the Federal legislature, and it is remarked that this settles the question of the legality of such dual membership. As the remark implies that the

question had never been raised before, it is strange that a British Columbia newspaper should make it; as, in the early days of that province Amor De Cosmos, its premier, sat also in the Dominion House.—Mr. Joseph Bernier has joined the Roblin ministry in Manitoba, the first French Canadian to consent to take office for many years. The Catholic Federation has protested strongly against his action, as it is regarded as an abandonment of his brethren in the long education contest and an approval of the Government's action in the matter in Manitoba, and also in the part of Keewatin, lately annexed. He has to go for reelection on account of taking office, and every effort will be made to defeat him.—The Canadians in the crew of the Niobe have been told that they may have their discharge, though the term of enlistment has not expired.—The Navy League of Vancouver has advertised its training ship, Egeria, for sale. It says that it cannot support it, and the Government refuses to give from the Education funds the sum necessary. For this the Government deserves praise. The Egeria was a private institution in every way.—The Allan Line has just launched the Calgarian and the Alsatian, 600 feet long, 72 feet beam, 18,000 tons, 18 knots sea speed. They will be ready for sea towards the end of the season, and, for the present, will go only to Quebec, as the channel of the St. Lawrence will not allow them to reach Montreal.—The Clôture Resolutions have passed the House, and the Government hopes to pass the Naval Bill.

Great Britain.—Major Archer Shee, M. P., and Norton Griffiths, M. P., were accused by Godfrey Isaacs during the Marconi investigation of having been at the bottom of much of the rumors spread against the Chancellor of the Exchequer and the Attorney General. He insinuated that their motive was their interest in the rival Poulsen Wireless Company. Both denied absolutely, Major Shee seizing the opportunity to say "I have absolutely no interest in the Poulsen Company, and I say this without any mental reservation with regard to other companies connected with it." Mr. Isaacs seems to have injured his cause rather than helped it.—A singular thing has happened. A shipping company that is building four 10,000 ton steamers of exactly the same design has let the contract for three in France. The reason given is that the men in the shipbuilding yards shorten their time of work as their wages per hour are increased. Consequently the yards cannot work to their full capacity, and so only one of these ships could be taken in Great Britain.—The Secretary for War has corrected his statement that he is fully prepared to meet any invasion of England into this, that were the regular army abroad, he could raise men enough to repel a raid of 70,000 men. He distinguished a raid from an invasion in this, that in the former case the enemy would not be equipped fully, especially with regard to artillery. But if the enemy preferred an invasion, apparently England would be badly off.—Max

Schultz, the German spy, sentenced to 21 months' imprisonment in November, 1911, has been released. England is kinder to German spies than Germany is to English. One hears nothing of a release for these.—The Unionists retain Shrewsbury by a slightly larger majority than in the general election. This was the result not of accessions, but of the fact that there being no Liberal candidate, some Liberals abstained from voting for the independent candidate. Hence it seems that the Marconi investigation had no influence on the result.

Ireland.—The final Census report gives the present population as 4,390,219, a decrease in the decade of 1.5 per cent., the lowest since 1847. There were 3,242,670 Catholics, or 73.9 per cent.; 576,611 Protestant Episcopalians, or 13.1 per cent.; 440,525 Presbyterians, or 10 per cent.; Methodists and other denominations, 179,034, or 2.9 per cent. There was an increase of 3,717 inhabited houses and a decrease in insanitary and inferior residences, showing a great improvement in housing conditions. Persons receiving relief under the Poor Law have decreased 24 per cent. There are 295,027 persons of 70 years or upwards, a considerable increase over the last decade. There is still a decline in the rural population and land cultivation, but it is less rapid than previously.

—The Irish members defeated a Bill brought in by the Rosslare Railroad and Transportation Company, not because of objection to the measure, but on the stated grounds that this and other Irish railroads, which are all in combination, were governed largely by strangers, paid no attention to the needs and wishes of the country or their employees, made promotions not according to merit or service but through favoritism towards special classes and interests, and were arresting the economic progress of the country. The opinion is unanimous that the lesson was needed.—The National Fund of last year was the largest in the history of the Nationalist movement, and this year it promises to be even higher. Nearly all the Bishops have already subscribed and sent commendatory letters. Archbishop Fennelly of Cashel wrote: "Though we have clung to our national rights with a tenacity like that with which we have clung to our Faith, our enemies have proclaimed that concessions won by agitation have sapped our patriotism and made us indifferent to Home Rule. Our generous support in 1912 was a sufficient answer, and similar generosity this year and as long as the purposes requiring financial aid remain, will attest the abiding earnestness of the national demand."

Rome.—The convalescence of the Holy Father is progressing uninterruptedly, but by direction of his physicians he will not resume the usual official routine for some time. This will prevent an audience for the American pilgrims who, under the leadership of Bishop Schrembs, of Toledo, Ohio, arrived in Rome last week. They were much disappointed, but Cardinal Merry del Val received them formally on April 26 in the Pope's

name. Bishop Kennedy also gave a dinner at the American College in honor of Bishop Schrembs.

Replying to the address of Bishop Schrembs, the Cardinal said: "I saw the Holy Father this morning, and am glad to be able to assure you that he is fast returning to good health. He gave me a special message for you, expressing his keen regret that he could not see you and saying that he felt it the more because Toledo was a diocese so plainly his, as he founded it, chose its first Bishop, and followed all its developments." One passage in Bishop Schrembs' address dealt with the unbearable situation created for the head of the Church in Rome after the fall of the temporal power. Cardinal Merry del Val, in his reply emphasized the statement, saying that the Papacy could not be nationalized and, therefore, the Holy See for the exercise of its own spiritual ministry must enjoy real liberty, while it was now at the mercy of the changeable decisions of the government of one country.

Malta.—On April 23 the Eucharistic Congress was inaugurated in the Rotunda Church of Musta, where 10,000 people assembled. The Papal Legate, Cardinal Dominic Terrata, in his address reviewed the religious history of Malta. Some surprise was expressed that the Musta had been chosen for the principal ceremonies of the Congress instead of the magnificent old church of St. John, which had been built by the Knights in 1573 and which the best artists of Europe have embellished. The Musta church is a comparatively recent construction, having been erected in 1833. It boasts of the third largest dome in the world.

Belgium.—On the advice of the King, the Government accepted the proposal of a compromise by the Liberal leader, M. Masson, to end the strike. The motion to appoint a commission to draft an Electoral Law was made in the lower House, a Catholic member adding an amendment to the effect that "the House disapproves and condemns the general strike." The motion with the amendment was passed by a vote of 138 to 2, the Socialists abstaining. Among the contributions for the strike were \$700 from the Young Turks of Constantinople and \$1,000 from Austrian Socialists. The strike leaders issued orders to discontinue the manifestation, and the order was generally obeyed except by the miners of Mons. A committee of Socialists was formed, consisting of Vandervelde, Anseele and Destrees. They affirmed that the strike had evidenced the solidarity and strength of the laboring class and had compelled the consideration of the question of electoral reform, whereas the Catholic press declares that the situation is unchanged, but M. Woeste is reported as admitting defeat.

France.—A federation of French commercial and industrial firms is urging the Government to protest against the proposed examination by the United States of the

books of French importers for the purpose of domestic sales so as to guard against undervaluations. "The American Government," says the federation, "wants by an unbelievable usurpation of sovereignty to exercise rights which our own Government does not possess." The financial condition of France is not very encouraging. In spite of the heavy taxes and the seizure of ecclesiastical property, the budget shows a deficit for 1913 of \$40,000,000, and in 1914 \$200,000,000 more will have to be borrowed to meet the army expenses.

Germany.—Another international aviation incident occurred when a German army biplane landed on French territory at Nord Arracourt. The accident was regarded as unavoidable by the French authorities, and the biplane was released, the German officer expressing his thanks for the care which had been taken to protect his craft. Measures will be taken by the German Government to prevent similar happenings in future, and an agreement will probably be made with France in regard to this question.—During the course of a debate in the Reichstag, the Socialist leader, Dr. Liebknecht, brought charges against the Krupp works and German Arms and Ammunition Company that they had aroused anti-German sentiment in France for the purpose of increasing army orders; that incendiary articles had been sent to French journals, especially the *Figaro*, and that the Krupp firm, through an agent in Berlin, was bribing the German War Office and the Admiralty to obtain information which might enable it to anticipate competition by other firms. The Minister of War, General von Heeringen, in turn accused Dr. Liebknecht of exaggeration, and regretted the premature publicity given to a subject which was then under investigation. The facts hitherto made known are that a subordinate Krupp official apparently obtained official documents, although no serious disclosures were made. The Chairman of the Krupp Board declares that if bribery was carried on by the Berlin agent it was with his own money and without knowledge of the company, and that the secret reports sought were such as must be known in order to understand what competitors are doing. In regard to the German Arms and Ammunition Factory, it is said that attempts had actually been made by it to insert articles into the French press which might hasten French armament orders and produce similar effects elsewhere. The Reichstag has passed a resolution, introduced by the Centre, calling for the appointment of a committee composed of members of the Reichstag and experts to investigate all army and navy contracts. The virulent attacks made in the *Lokal Anzeiger* upon the Minister of War have been indignantly repelled by the Government organ.

Austria.—With the taking of Scutari by the Montenegrins, Austria has entered upon another crisis. The Austrian press insists that according to the decision of the Powers, Montenegro can not possibly remain in pos-

session of the conquered city. The demand is made on all sides that the Government should act without delay. Should Montenegro refuse to evacuate Scutari, in return for certain concessions to be made to her, it is thought that either the Powers must act in concert to bring her to terms by force, or else Austria will act single handed. Such a step might precipitate a general war. It is farther suggested, therefore, that Italy, in conjunction with Austria, may look for a mandate from the Powers. The situation is rendered more intensely serious for Austria by her internal dissensions. Great Pan-Slav demonstrations, which the police sought in vain to suppress, have taken place at Prague, Agram and other Slav and Czech centres, and in some instances assumed the form of fierce agitation against the Austrian Government.

Balkans.—On April 23 fears were entertained that strife would arise between the Greeks and Bulgarians over the possession of Salonica, and it was said that 9,000 Bulgarians were facing the Greeks and Servians. Meantime the Montenegrins were continuing the siege of Scutari and paying no attention to the blockade by the Powers, when, to the amazement of the world, it was announced that on April 24 the aged King Nicholas and his conquering army entered the city, not after a bloody assault, as the despatches first had it, but peacefully and as the result of several days' negotiations. The defenders were inclined to hold out because of Servia's withdrawal, but a demonstration from the Servian cannon which had been given to the Montenegrins dispelled all hesitation, and the Turkish defenders marched out with the honors of war. The Slavs everywhere evince the greatest joy, but on the other hand it is announced, though unofficially, that Austria has sent a note to the Powers asking them to unite in a demand that the Montenegrins should immediately evacuate the city. Nevertheless, at the Ambassadorial Conference in London, on April 26, it was decided not to proceed to coercive steps immediately. Information after the surrender showed an appalling condition of things in the conquered city. The hospitals were in a horrible condition, rotting dead bodies were found lying in the streets, and the people were starving. King Nicholas immediately despatched boat loads of supplies to the sufferers. The number of Turkish troops that marched out of the city amounted to 31,000 soldiers and 485 officers, among whom were a number of Austrians. The spoils of war consisted of 46 quick-firing cannons, 12 howitzers, and all the siege guns.—Apparently as an outcome of the Turkish defeats in the Balkans a revolt has broken out in Syria. Frequent conflicts with the troops are reported and an outbreak is expected at any moment in the city of Beirut. The tyrannical methods of the Young Turks are at the bottom of the trouble.—An unconfirmed report has arrived in Rome of the assassination of the Catholic Archbishop of Scutari. Who perpetrated the crime is not said.

QUESTIONS OF THE DAY

Scutari and Montenegro

The surrender of Scutari practically ends the great drama of the Cross and the Crescent in the Balkans; the drop of the curtain at Stamboul can now be foreseen. The character of the siege, and the circumstances that centered upon the little city the plots and plans and feverish anxiety of all the courts of Europe, have made it the point of culminating interest in one of the most dramatic war-plays in history. The Montenegrins, as became their traditions, were first in the field and the last to leave it, took heavy risks, made stupendous sacrifices, and only ceased to fight when the decisive victory was won. King Nicholas' reply to the Austrian command to stop the siege: "I will enter Scutari at the head of my troops or never return to Cetinje alive," was what might be expected of his family and people; and when his allies had abandoned him, and the war-ships of Europe were blockading his narrow coast from Antivari to the port of Scutari, and the Great Powers were alternately sending him threats and offers of money for submission, his answer was characteristic of his race: "Even if forsaken by everybody Montenegro, conscious of her glorious past and her ideals, will continue the struggle. She may possibly yield to superior force, but never in the dishonorable way proposed by European diplomacy. Montenegro has not lived 500 years in darkness by the will of Europe, but by the blood of her best sons."

The last sentence admirably summarizes Montenegro's story since 1369, when Turkish victory at Kossovo extinguished Servian independence. From the seventh century the Serbs had occupied the Illyrian coast, forming there the principality of Zeta, which included the present territory of Herzegovina, Cattaro, Montenegro, and the vilayet of Scutari. Zeta was nominally a part of the Servian Empire under the Nemanya dynasty from 1159 to 1356, when on the death of the great Tzar Dushan, the Catholic Balshas established there a dynasty of their own, making Scutari their capital. Kossovo broke the hopes of the other Servian princes, but not of George Balsha, who, withdrawing to the Black Mountains of his Kingdom, made Montenegro the asylum of the Servian nobles and such other warriors as preferred exile and poverty and continuous warfare to submission to Turkish rule. Thus the Montenegrins became in physique and loftiness of spirit the flower of the Servian race. They number not more than 300,000 all told, and their territory is narrower than Connecticut, but they can put in the field in 48 hours 50,000 of the best fighting men that ever armed for battle.

Their training period has covered five centuries. The Turks conquered Bosnia, 1463, Herzegovina, 1476, Albania, 1478, Scutari, 1479, and thereafter Montenegro was hemmed all around by the Moslem. It was then that

Ivan Tzerovitch the Black, son of Stephan who had succeeded the Balshas and campaigned gloriously against the Turks with the great Skanderbeg, his brother-in-law, set fire to his capital of Thabliak on Lake Scutari, and withdrew to the mountain village of Cetinje, where he founded a monastery and bishopric, concentrated civil and spiritual power, and by a series of heroic battles kept the flame of liberty alight in that spot alone of all the Balkans. National legend has Ivan still sleeping in a cave by his fortress of Obod to awake at the expulsion of the Moslem. His successors, from 1516 to 1851 were the bishops of Cetinje, who kept up the struggle bravely, issuing in the intervals of war beautiful psalms, missals and gospels from the printing press of Obod. Cetinje was taken by the Turks in 1623 but was soon recovered. Again the Turks captured it in 1687 to find the monastic hold destroyed by the Monks. Danilo, the first of the present dynasty, defeated great Turkish hosts in many battles from 1696 to 1737, recaptured Cetinje, and effected an alliance with Peter the Great of Russia, the first European monarch to aid the Montenegrins. Sava, his successor, defeated the combined efforts of Turks and Venetians, and Peter I (1782-1830), abandoned by Austria and Russia after he had rendered them valuable assistance, alone put the Turks to route at Krussa, extended his territory, and in 1799 wrung formal recognition from the Sultan. In 1814 he expelled the French from Cattaro, and forthwith the Austrians appropriated it, an act which is not forgotten.

Peter left an organized administration to his nephew, Danilo II, who declined the ecclesiastical dignity, promulgated a new code of civil and religious liberty, and in 1860 was succeeded by his nephew, Nicholas I, now ruling, son of Mirko, "the sword of Montenegro" in many triumphant battles. Nicholas aiming at peace, reorganized the military and educational system and while retaining and often exercising supreme authority, established a free government on the basis of manhood suffrage; but in 1876 he was the first in the field against Turkey and drove its armies from his borders, captured Antivari, Dulcigno and other towns of the old Montenegrin seaboard, and held them despite the diplomatic barterings of Berlin. In 1893 the international celebration of the fourth centenary of the Obod printing-press at Cetinje marked and further stimulated the educational advance of his people; in 1896, the bi-centenary of his dynasty coincided with his daughter's marriage to the Italian King, and when in 1906 at the opening of the new Montenegrin parliament he assumed the title of King, all Europe admitted that name and nature corresponded.

When on October 8 of last year King Nicholas opened the Balkan war Scutari was his immediate objective, and having captured the towns and defeated the armies in the way he commenced on October 16 the siege of this well manned and well nigh impregnable fortress with an army that knew nothing of siege work. He learned much in the six months that intervened at the willing sacrifice of

one-fourth of his warriors, and now it is his "to have and to hold." The strong argument of possession by such stubborn fighters can be supplemented by others that sound more plausible in diplomacy. The claim that they need the city to protect their boundary and command the navigation of the Boyana to their seaboard, and need its fertile vilayet to support and round out their barren and narrow territory, could be made with equal force by the Albanians; but it was Montenegro that won it at awful sacrifice, and most of the Albanians sided with the Turk. Moreover, as we have seen, Scutari had been held by the Montenegrin Serbs for seven centuries, and was long their capital, and Albania is an ethnographic rather than a religious or geographic entity.

To the Catholic Albanians belong the distinction, among all the Balkan peoples, that through all the centuries they preserved their religion as well as their national independence, yielding neither to schismatic nor Moslem despite frequent and bitter persecution at the hands of both. Of the 1,400,000 Albanians, nearly a million are Mussulmans and of the remainder about 120,000 are Catholics, exclusive of 100,000 Albanians in Italy. About one-third of the Catholics resident in Albania belong to the archdiocese of Scutari, the figures given in this year's "Annuaire Pontifical" being: Catholics, 34,820; Mohammedans, 44,000; heterodox, 1,500. The See goes back to the fourth century and has had its martyrs at the hands of pagans, heretics, schismatics and Turks. Pius IX made it an archdiocese in 1886, with Alessio, Sappa and Pulati as its suffragans. It has 29 parishes, and 62 priests, of whom 39 are natives of the diocese, as is the present Archbishop, Mgr. James Sereggi. Its pontifical Seminary, which was twice destroyed by the Turks and again rebuilt, largely by the generosity of the Austrian Emperor, is directed by the Jesuits, who also conduct a college and trade school and do missionary work. The Franciscans have a college, novitiate, orphanage, and eight parishes; and the Sisters of Charity have an orphanage for girls, and several elementary schools. The Cathedral is a fine building, and the Catholics on the whole have been faring well of late, partly through the kindly influence of Austria, and largely through the respect in which the Archbishop and clergy are held by Turks and schismatics as well as Catholics.

There is no likelihood that they will fare worse under Montenegrin rule. Since the Convention of 1886, between Leo XIII and the then Prince Nicholas, the Catholic Church of Montenegro enjoys official recognition by the State. Its head, Mgr. Dobrecic, the Archbishop of Antivari, is a member of the State Council, and though once the Skupschtina illegally interfered with parochial and other ecclesiastical rights, they subsequently reversed their action, and now the 25,000 Catholics of Montenegro, who are mostly Albanians, enjoy the full rights of citizenship, which the great increase to their numbers in the acquisition of Scutari should serve to strengthen. They have 11 schools, and 27 churches and chapels, served by

13 secular priests and 12 Franciscans, who, though free to minister to their own people, are restricted from making converts among schismatics. The tendency, however, is in the direction of full religious liberty.

The recent stories of Montenegrin outrages on Catholics and priests come from indirect sources, and though, amidst the passions of war and clashing of races, they may prove to be not unfounded, there is nothing in their previous history that would place the responsibility on Montenegro's King or Government. He is a liberal monarch, a poet like his princely ancestors, and he is also generous and wise. His subjects, men and women, share with the Catholic Albanians the reputation of chastity, as well as bravery; and such people are not persecutors. Moreover, the Catholics of Albania, along with being the most intensely religious in the world, have proved that they are very well able to take care of themselves; and so we have no fear that they will suffer loss of liberty at the hands of the King and people who have battled so gloriously for liberty. Ivan will not come forth from his cave in Obod, but we can well believe that his spirit will emerge, purified by the heroisms and sacrifices of centuries.

M. KENNY, S.J.

Sabotage and Socialism

Much has been said and written upon the relation of Socialism to Sabotage. As the clause on religious neutrality, inserted in the Socialist platform of 1908, was at once made a leading issue in the subsequent campaign, so the rejection of Sabotage by the National Convention of 1912 has been turned to like account. While the real significance of the former clause should now be sufficiently clear—in spite of the confusion which still exists in the minds of not a few of our Catholic workmen—the reason for the latter is almost entirely misunderstood. The following is the paragraph in question:

"Any member of the party who opposes political action or advocates crime, *sabotage*, or other methods of violence as a weapon of the working classes to aid its emancipation shall be expelled from membership in the party. Political action shall be construed to mean participation in elections for public office and practical legislative and administrative work along the line of the Socialist party platform." (National Constitution of the Socialist party, amended in Convention, May, 1912, and approved by referendum, August 4, 1912, Section 6, Article II.)

No one in touch with the proceedings of the National Convention of 1912, and the violent debates upon the subject of Sabotage which immediately preceded and followed the convention, and still continue in the Socialist press, could fail to be impressed with the absence of moral motives as a factor in these controversies. Practically the only question taken into consideration is the actual efficiency of Sabotage "as a weapon of the working class to aid in its emancipation." Countless writers

and speakers, for or against such tactics, openly acknowledge that no Socialist can disapprove of them on any ethical grounds. Socialist philosophy can recognize no rights vested in the owners of railways and factories, and similar private possessions of productive property, except the rights of the highway robber in the booty he has taken. Should, therefore, the use of Sabotage ever be regarded as an effective means of warfare, it would, from that moment, be considered the duty of every class-conscious Socialist to approve of it.

In illustration we quote from a recent work of one of the most conservative of modern Socialists, and at the same time one of the bitterest opponents of Sabotage, a writer whom the radical section of the party, more expressively, perhaps, than elegantly, denounces as a "mollycoddle Socialist," John Spargo. His sentiments may in general be taken as characteristic of the men who represent the political Socialist movement, who understand their philosophy, and are trying to make it acceptable to the Christian workingman:

"I am not opposed to sabotage," he writes, "because of any love of 'law and order,' or because of any regard for the 'rights of property.' None of these things is particularly sacred to me, none of them is one thousandth part as dear to me as the emancipation of my class. If the class to which I belong could be set free from exploitation by violation of the laws made by the master class, by open rebellion, by seizing the property of the rich, by setting the torch to a few buildings, or by the summary execution of a few members of the possessing class, I hope that the courage to share in the work should be mine. I should pray for the courage and the hardness of heart necessary. It is not, then, because of a lack of revolutionary will that I oppose sabotage and the appeal to other violent methods, but because I believe that they can only leave my class more hopelessly enslaved than ever. 'It is not that I would be careful not to harm the masters of bread and life and to preserve their property, but because I would not destroy the morale of my class as a fighting force.'" (*Syndicalism, Industrial Unionism and Socialism*, pp. 172-3.)

Here, therefore, is the honest expression of one of the foremost spokesmen of conservative Socialism, and the sentiments he voices are those of Socialist writers in general. While one-third of the party has pronounced itself as openly and defiantly in favor of the champions of direct action and Sabotage, the other two-thirds are opposed to it only as a matter of expediency. Any individual Socialist who would express himself to the contrary would thereby display his ignorance of party principles. The popular street-corner orator and vote-angling politician may disguise the real issue and attempt to cast a halo of sanctimonious righteousness around the actual rejection of Sabotage, but no accredited Socialist authority could defend such an interpretation.

"I plead for honesty," writes Richard Perin to the *Call*, in his blunt and out-spoken style. "Let us acknowledge the truth frankly and say that we care not a peanut for the ethical aspects of the question;

let us admit that our sole concern is the acquisition of political power in order to enable ourselves to win full economic power. Let us admit if crime (as defined by capitalist law) and violence are calculated to further the movement we are prepared and willing to use them. Let us honestly admit that militant Socialism is absolutely incompatible with the strict and careful observance of capitalist law and the complete avoidance of 'crime' as defined by those laws. Let us be honest." (June 11, 1912.)

The rejection of Sabotage by a great section of the Socialist Party is not, however, in itself, as we have seen, an act of dishonesty. It becomes hypocritical and misleading only when motives of morality and law, such as the Church insists upon, are deceptively attributed to this action. If Sabotage is ever looked upon as criminal, it is from an entirely different point of view than that which a Catholic must have. It is a crime, not in as far as it violates the existing "bourgeois laws," but in as far as it is thought to obstruct the progress of Socialism, or is opposed to certain Socialistic principles of morality which are not to be found in the code of laws given upon Sinai. The fact is that the terms "right" and "wrong," "crime" and "virtue" have entirely lost their old meaning when used by a modern revolutionist, whether a radical or a conservative. While, therefore, the Catholic laborer, who wilfully places himself in the way of temptation, has one idea in his mind, the Socialist speaker or writer has an entirely different concept for the words which he uses. Even the terms "religion" and "Christianity" have changed their meaning as they come from the lips of the modern revolutionist. It will not be long, however, before the proper intelligence will be conveyed. As happened with Adam and Eve in paradise, the eyes of men are fully opened to the new doctrine when their hearts and minds have already been sufficiently perverted. It is Christianity which now becomes unintelligible.

We may have noticed that not only Sabotage, but violence itself is sanctioned by Mr. Spargo, provided that it can be successfully employed. "Murder," indeed, is a bourgeois term which is not to be confused with such heroic actions as "the summary execution of a few members of the possessing class." It properly refers to capitalists, who, whether innocent or not, are alike to be made responsible for every industrial accident without need of further inquiry. It is above all to be applied to the Catholic Church, which in opposing Socialism becomes thereby an abettor in "the wholesale and legalized murder," perpetrated under the existing social order. Facts cannot alter Socialist fiction; and the special devotion of the Church to the poor and her reprobation of capitalistic abuses are equally disregarded. By a pitiable sophism Capital and Church are said to be identified, because both are opposed to Socialism, which with a blare of trumpets proclaims itself the sole authentic, and self-constituted champion of Labor interests.

We have already presented the attitude of Mr. Spargo

towards violence. It may be well to instance likewise the view of the other two leaders of conservative Socialism, Hillquit and Berger. "Even Comrade Hillquit," says Richard Perin in the *Call*, "once stated that under certain conditions he would mount a barricade and fight like a tiger. Under certain circumstances Comrade Hillquit would be willing and anxious to commit crime and to do violence." (June 11, 1912.) A circumstance particularly specified by Mr. Hillquit as a sufficient reason for a bloody Socialist uprising would be a capitalistic attempt to steal an election from the Socialist party. Mr. Berger is no less explicit. In the Chicago National Convention of 1908, when the question of direct action in preference to purely political action was brought before the delegates, Mr. Berger thus expressed his conviction:

"Now, I don't know how this question is going to be solved. I have no doubt that in the last analysis we must shoot, and when it comes to shooting, Wisconsin will be there. We always make good. (Applause.) But I want you to understand that this is not a question for this party to decide. . . . We want to keep out of the party everybody who is not in harmony with our main principles, and who is opposed to the fundamental idea of the party, which means the ballot. In order to be able to shoot, even some day, we must have the powers of the political government in our hands, at least to a great extent." (*Socialist National Convention Proceedings, 1908, p. 242.*)

It was for this reason that a year later he wrote the words which have since become classic: "Therefore, I say, that each of the 500,000 Socialist voters, and of the 2,000,000 workingmen who instinctively incline our way, should, besides doing much reading and still more thinking, also have a good rifle and the necessary rounds of ammunition in his home and be prepared to back up his ballot with his bullet if necessary." (*Social-Democratic Herald, July 21, 1909.*)

We understand, therefore, the entire morality of Socialism as applied to Sabotage, and even to violence—though all do not entertain the same opinions upon this latter subject. Such tactics can be regarded, in the Socialist philosophy, only as sins against politics and expediency. They belittle political action, and are thought for the present to delay the coming of the social revolution. They are likely, above all, to frustrate the hopes of political office seekers. That a great portion of the Socialist membership do not believe in such a rejection of direct action we have already indicated. In excluding these methods from the list of Socialistic tactics there was question of a ballot cast exclusively by the men interested in the political machine, the men who actually support the party with their contributions. Only 22,000 votes were cast for the recall of Haywood from the National Socialist Executive Committee, and 11,000 for his continuance in office, while the actual voting strength of the party was near to a million in the preceding popular election.

The opinion of the Socialist rank and file is, therefore, still to be sought, and is most probably not clearly formulated in many instances. One thing alone can be said with certainty: that Socialism has broken down every moral barrier which might permanently have prevented such excesses. There can henceforth be question only of expediency, which constantly varies according to the opportunities that offer themselves. We can summarize all we have said by merely quoting the words of a Socialist writer in the *Call*: "The whole thing is purely a question of good tactics in a concrete situation." (May 29, 1912.) The Socialist who to-day opposes Sabotage can to-morrow advocate it without any change of principles.

JOSEPH HUSSLEIN, S.J.

Origin of Testamentary Right

Whence comes the right of disposing by will? The ordinary man would answer, probably with another question: Whence comes the right to possess? He perceives that the two have a common origin, for full right of possession implies full right of disposal; and this common origin is the natural law. Because things are what they are, subjects of occupation and disposition, because I am a human being with an intellect looking into the future even beyond the limit of life, with a free will to determine according to my intellectual previsions, I can possess and dispose of my possessions accordingly.

Man acquires and holds his possessions according to all their relations with himself. They are to serve him in his personal needs, in his family and his social obligations. They will outlast him, and he looks to them to carry out his designs when life is over. Considering the uncertainty of mortal life, the inevitable breaking up of the family as the children mature, the thoughtful man will see the vast importance of this last function of property. If, after death, it is not to remain subject to his dispositions, a most powerful motive for acquiring, preserving and improving it, disappears, and an equally powerful motive for neglecting or squandering it is introduced, to the detriment of the individual, his family and society at large. If we have no hope of the future life, says St. Paul, "let us eat and drink, for to-morrow we die." The same would have equal force, had we no right to dispose by will of our goods.

Moreover, stability is an essential quality of society. Its authority must be as permanent as anything human can be. The king never dies, neither do the president, the legislature, the judiciary. The individuals charged with these functions come and go: the functions remain. Even though for good reasons the constitution may fix a term of years for those, such terms are not to end with a sudden shock, but the tenure of the official going out must blend quietly and regularly into that of his successor; otherwise we should have, not one orderly government, but a succession of revolutions. The ownership of property is a most important element in social organization,

and therefore must be stable. It must pass from the individual at his death, but not with the shock of revolutionary change that its conversion into public ownership would involve. The new personal tenure must be a continuation of the old: the old must blend into the new; and this demands the right of testament.

All this, however, does not preclude the duty of the State to regulate testamentary dispositions. In these we distinguish several elements: the testator, the thing devised, the beneficiary, the testament itself and society at large. The testator must be capable of a free act of the will. Hence he must be in his full senses, unrestrained, of sufficient maturity. If the thing devised be subject to servitudes, it can not be willed in such a way as to make these impossible of fulfilment. As regards beneficiaries, there are natural heirs as well as testamentary, and the natural rights of the former are superior to the acquired rights of the latter. The testament must be clearly authentic, and society has a right that no bequest should be contrary to public morals or the universal good. All these conditions public authority must secure either by statute or by actual vigilance in each case, or by both. But we call this a duty, not a right, to make clear the truth that the functions of public authority in the matter come, not from any right it has to the property of the testator, but from its general function, which is to protect all individual rights and coordinate and subordinate them for the common good. And here we may remark that with regard to the members of society the State has duties rather than rights, and that most of its rights are founded in those duties which it cannot perform without the necessary means. The ignoring of this important truth leads to that exaltation of the State at the expense of the individuals from which not a few evils flow.

The fact that the principal agent is dead multiplies the functions of the State in the matter of testaments, and this may give color to the false opinion that testamentary right is a mere concession of social authority. The more philosophical draw the same conclusion because they hold that otherwise a will must be reduced to some kind of contract. This is defined in general: "an agreement between two or more parties to do or not to do a particular thing." Hence, as the testator and the beneficiary can not come together, the essential element of agreement is wanting, and a will is no contract. The reasoning is correct, but we deny the antecedent. There is a middle course between deriving a will's force from the concession of social authority, or from its nature as a contract. By natural law, independent of any legislation, contracts generate rights as between the living. Death is as natural as life, and it calls for an equally natural means of regulating the succession to the goods of him it takes away. Were it an accident only, testamentary right as a concession from the State might be intelligible: as it is the necessary natural lot of every man, nature must provide for its consequences with regard to private property, which is a natural right, naturally outlasting its owner's

life, and not leave them to the chances of concession, or positive enactment. A will, therefore, is an instrument of a nature all its own demanded necessarily by private ownership, in view of the fact that property outlasts the owner's life, to regulate the succession to it at his death.

If the opponents of this doctrine will turn their attention from the persons to consider the *thing* involved in a testament, they will see how it bears in many ways the impress of the testator's personality. It is normally, either in its origin or in its conservation, or in both, the fruit of his industry, often manual, always and especially intellectual. It bears the impress of his free will. Again and again has he determined how to act with regard to it. Because he has decided wisely it exists to-day in its present state and value. Had he decided always still more prudently its state and value would have been better. Had he decided less prudently it would have perished in its individuality wholly or in part. It is what it is because it bears the stamp of his intellect and will. But his judgments, his volitions can not be confined necessarily to it inasmuch as it serves his own life only. He does not know when death will claim him, and in his prudence he extends them to its disposition when he shall be no more. It bears the impress of his will as regards its future possessor, and that this may be manifest he commits a statement of the fact to writing. This does not convey it to his heir, but it constitutes the title to that heir's right. When he exercises his right the property passes into his possession.

Why, we ask, should private property be supposed to become *ipso facto* at the owner's death what it never could have been during his life without his definite act, public property? The only logical foundation of such a transformation would be that private ownership is also a mere concession of social authority to which it affixes that condition. But neither are true.

Should, for example, a territory be occupied by many in common, as happened in the origins of many modern States, social authority would determine its distribution. It might distribute it in a limited way and under conditions, as was actually the case in those origins to which we allude. But such restrictions and limitations came from the social customs of the occupiers, or from the force of exterior circumstances, not from the intrinsic nature of the acquisition of land. On the other hand, though social authority must determine the distribution, it could not withhold it. To this the individuals settling on the land for the purpose of occupying it have a natural right. The distribution, therefore, is no mere concession, nor have the conditions affixed to it any universal force as of natural law. Now that all the old titles have practically disappeared, the old restrictions and limitations have gone with them. Holding property in absolute title, one has the same rights as he would have enjoyed had he acquired it by the natural primitive absolute title, real personal occupation.

If, then, the inheritor has no title, the property becomes

absolutely ownerless, and the first comer may take possession. The State may become the owner of it, not, however, by any *à priori* right, but because it may have to take over its administration on behalf of heirs who do not appear. If these are never discovered the State becomes the first occupier, because it has the property actually in its hands. Hence, whatever rights it acquires will be consequent, not antecedent, and will have their foundation only in the individual rights that have lapsed because they have not been exercised.

By its very nature private property, as it is such in the way we have described, calls for an individual owner, much in the same way as a domesticated dog does. To be ownerless is an anomaly. All that has gone before makes the owner a necessity. Let the inheritor exercise his right by claiming the property under his natural title, and it is his against all the world. Let us conclude with an apposite quotation from Chancellor Kent: "The law of succession has been deemed by many speculative writers of higher and better obligation than the fluctuating and oftentimes unreasonable and unnatural distributions of human will. The general interests of society, in its career of wealth and civilization, seem, however, to require that every man should have the free enjoyment and disposition of his own property; for it furnishes one of the strongest motives to industry and economy. The law of our nature, by placing us under the irresistible influence of the domestic affections, has sufficiently guarded against any great abuse of the power of testamentary disposition, by connecting our hopes and wishes with the fortunes of our posterity." (Commentaries, Part VI, Lect. lxxviii, No. 1.)

The learned Chancellor, it is true, does not say here explicitly that free testamentary disposition is a natural right. The scope of his discussion does not call for the expression of his mind on the subject. But having asserted this very clearly of such disposition as regards natural heirs (Part V, Lect. xxxiv, No. 326), and using here one of the very arguments used by the defenders of natural right in the matter, he makes his mind on the subject clear enough.

HENRY WOODS, S.J.

Philadelphia's Vice Commission

One of the saddest documents that has ever come to our attention is contained in a report made public in Philadelphia, April 22. The paper embodies the results of eight months of diligent study, inquiry and investigation on the part of the Vice Commission appointed last fall by the Mayor of the Quaker city. The details rehearsed in the Commission's final communication to His Honor make gruesome reading—the complete picture is too shocking to permit more than a word of comment on a feature of the report that will send a thrill of horror through every good man and woman in the land.

The Inquiry Commission makes the blunt statement that the schools of the city are largely to blame for the vicious conditions declared to prevail in Philadelphia.

How vicious these are may be gathered from the estimate put by the Commission upon the spendings on vice. Six million two hundred and fifty thousand dollars are claimed to be the yearly wages of the white slaves in that city, of which more than \$2,433,000 is gathered in disorderly houses, nearly \$1,217,000 is got by women who lodge in furnished rooms, and \$2,600,000 is picked up on the streets. This is about \$18,000 a day.

In the course of the investigation one-half, it appears, of the women who had quit the straight and narrow path claimed to have done so because of inadequate support. This excuse is not fully accepted by the Commission's members, who frankly state their belief that very many of the women they questioned began their vicious life so young as to make it clear that improper environment and lack of proper home and school training are to be blamed to a very considerable extent. In the advance sheets of the report communicated to the press the warrant of this belief is thus affirmed:

"So much vice was found among school children that the commission reluctantly concludes that vice is first taught the Philadelphia child in the classroom, and that it is there that the work of education against the social evil should be begun. . . . Sixty per cent. of the school girls interrogated turned out to have learned, before they were ten or eleven years old, a variety of bad habits."

One can but hope that the terrible conditions implied in these words are exaggerated; some actual measure of truth the words must undoubtedly express, and this measure calls for prompt remedial action. May we expect a reform through the application of the fourteen suggestions made by the Vice Commission? We doubt it. Some of these are unquestionably useful as aids to the conservation of outward propriety and public decency; some will be helpful to remove dangerous occasions to the virtue of innocent boys and maidens; some will be effective in bringing speedy punishment to traffickers in vice—but we venture to affirm that all of them together, even if honestly and zealously used, will not work to such efficient purpose in safe-guarding the young people of Philadelphia from the plague that holds their city as would a return to the anciently accepted verity that the moral training of children is an impossible thing when their education is entirely along lines in which the religious sanction of the moral law is ignored—nay, worse, repudiated.

Certainly the suggestion of "the widespread, systematic teaching of sex hygiene as a most pressing need for the schools," merits scant sympathy. If the report of the Commission concerning the status of the Philadelphia child possesses any value whatever, the young people of that city will profit little by further instruction in the matter of that deplorable present-day fad. With the hot fire of evil passion already blazing in their hearts the mere warnings of teachers against the natural results of the bad habits which so many of them are said to have already learned to practice, will count for little. The

facts of human experience vouch for this, and facts are stubborn things to set aside. If, however, the suggestion be meant for children still innocent and pure, it may be well to remind the Philadelphia Commission of the strong ground taken against the eugenic fad of popular instruction in this delicate topic by the Protestant professor of Ethics in the Zurich University. AMERICA has already quoted the excellent argument urged by Dr. F. W. Forester, in his notable book, "Marriage and the Sex Problem," admittedly the work of an expert. "Recent years," he says, "have seen a remarkable diminution in the sense of shame. It no longer plays the part it once did in the education of the young. The consensus of centuries of opinion in favor of cultivating this protective factor is to-day being ignored. This is due to the disastrous belief of the modern man that all true wisdom began with him, whereas in truth it is purely in modern times that vague and abstract ideas have taken the place of a sane and balanced understanding of the actual truths about life. Personally, I have not the slightest doubt that a highly developed sense of shame protects young people far better than the best institution—and better counteracts any knowledge they may obtain from impure sources. It should never be forgotten that the protection which our sexual natures most need is not protection from outward influences; but from our own thoughts. Such protection can be secured only by a properly cultivated sense of shame. We modern intellectuals are so accustomed to probe into everything with our scientific thought and our prying reflections, that we are only too apt to forget that in certain of the deeper things of life too much reflection is an unwholesome and disturbing influence."

M. J. O'C.

CORRESPONDENCE

Catholic Processions in London

LONDON, April 14, 1913.

The programme of Catholic open air processions for the coming summer has just been issued. These processions are a very remarkable feature in Catholic life in England. The first of them took place some fifteen years ago, amidst much doubt as to whether the result would be what its promoters anticipated. It was soon recognized that the new departure was a most useful one; year by year the number of processions has increased, and they now take place in every district in London, on the Sundays from the end of April to the end of September. The parishes take it in turn to organize the local procession, and they are now so numerous that on several Sundays there are two processions in different parts of the capital or its suburbs.

The originator of the idea, and the chief organizer of these events from the first still conducts them. The procession movement, in the special form it takes in London, is the work of Father Philip Fletcher, a convert from Anglicanism and the founder and President of the Guild of Our Lady of Ransom for the Conversion of England. The idea upon which he acted was this: "There are tens of thousands of non-Catholics who will never of their own accord see anything of Catholic devotion; who will

never go into a Catholic Church even out of curiosity; who have no idea of what Catholic faith and practice mean. Well, we must show them something of it. We must bring the emblems of our Faith and the practice of our devotions out into the public streets. We can do this by processions."

Cautious people told Father Fletcher that such things might be all very well in the Catholic countries of Continental Europe, but that in England they would only do harm, and lead to rioting and insults to the objects of Catholic devotion. But the event showed that Father Fletcher was right in trusting to the English public to behave with reverence in the presence of a religious rite. For this is what the processions are. They are not mere parades or demonstrations of Catholic societies. From start to finish prayers are said aloud and hymns are sung.

The first procession of the year takes place on the first Sunday in April, and differs in some respects from the rest. The processionists muster in the afternoon in the open space in front of the Courts of Justice that occupy the site of the old prison of Newgate, where many of the martyrs awaited their death. On the day of the martyrdom the condemned priests and laymen were bound upon hurdles and drawn along the streets and roads to the gallows at Tyburn. So this line of route by Newgate, Holborn and Oxford Street is London's Via Dolorosa, the way the martyrs went to their Calvary. It is the route of the procession. No banners are displayed. Only a great crucifix is carried at the head of the long procession, formed of men in front and women behind. No hymns are sung on the way but the rosary and the Litany of the Holy Name are recited. Visits are made to a short service held in three churches near the route, each with a place in Catholic history; St. Etheldreda's the only pre-Reformation Church in London that has been restored to Catholic Worship; St. Anselm and Cecilia's the new church that has replaced the oldest church in London dating from penal times, and St. Patrick's. Close by the site of the gallows, where so many martyrs shed their blood, is the convent of Tyburn, where there is perpetual exposition of the Blessed Sacrament and prayer day and night for the conversion of England. Here some of the processionists fill the little convent chapel, and during the Benediction that follows the rest are marshalled in the broad street outside and sing hymns together.

Everywhere the onlookers behave with the utmost respect. Men uncover their heads as the crucifix goes by. The few mounted police that escort the procession have nothing to do but to stop and regulate the traffic in order to keep a clear way for the long column of praying men and women.

The other processions are of a more festive character. Banners are displayed. The statues of Our Lady and the saints are carried on men's shoulders in improvised flower decked shrines. White veiled children of Mary; companies of Catholic "boy scouts" and cadets; nuns in their religious dress, priests in cope or vestment; men wearing the badges of religious confraternities, give color to the procession. It is vocal with prayer, now the rosary, now a litany or a hymn. Along the line of route Catholics decorate their houses. In one of the East end districts, Poplar, near the docks, this decoration is now carried out to such an extent that it is difficult to believe one is in Protestant England. Whole lines of street are arched over with garlands of flowers—and in windows and doorways temporary altars are erected with a statue of Our Lady or a sacred picture in the midst of lights and flowers.

The procession ends with Benediction in some church, or in the open air in the grounds of a convent. In some districts where there are historic sites connected with the heroic days of martyrdom visits are paid to these and special prayers said for the conversion of England. Thus the site of the scaffold on Tower Hill, where Blessed John Fisher and Thomas More were martyred is visited by the procession of the parish in which it stands. Similarly at Isleworth, in the western suburbs, there is a halt for prayer outside the church (now in Protestant hands) of which Blessed John Hale was once the vicar.

The right of procession for any purpose of public demonstration is a part of English common law. No procession is ever interfered with by the police unless there is definite proof that it will provoke disorder, and then it has to be formally "proclaimed" by the Secretary of State or the magistrates. The fact that there is some hostility to the proposed procession is not enough to justify its being forbidden. In such a case the police will protect it at all costs. These Catholic processions have never called forth any hostility except from a small group of fanatics, whom the police deal with quietly and tactfully. Even such action has been very rarely necessary, and only in the early days of the movement. Now the local Catholic procession in each district is looked forward to as one of the picturesque events of the summer, and silent respectful crowds line the sidewalks to see the banners and statues, the white robed children of Mary, the vested priests. The programme of the day's proceedings, with an introductory explanation of Catholic devotion, and the full words of the hymns, is sold by the thousand among the onlookers, and for many of them is a first introduction to some knowledge of Catholic doctrine and practice.

The Guild of Ransom during the summer also organizes pilgrimages to places famous in the history of England in pre-Reformation days—to Canterbury, St. Albans, and other scenes of medieval pilgrimage; to the sites of martyrdoms, and to ruined abbeys of old days. Thus Mass has been said again among the ruins of Iona, and every year crowds come to pray in Canterbury Cathedral at the scene of the martyrdom of St. Thomas or at Westminster Abbey around the shrine of St. Edward, the only pre-Reformation shrine in England that was not destroyed at the Reformation.

This year there will be an oversea pilgrimage to the cathedral of Our Lady of Boulogne, a church that has been a centre of prayer for the conversion of England for more than half a century.

A. H. A.

Gleanings From Japan.

Shanghai, March 20, 1913.

Japan is concluding a 3½ per cent. foreign loan of £4,000,000 for the redemption of railway loan bonds. Bonds to the value of £3,000,000 will be issued in London and to the value of £1,000,000 in New York. A further loan to the amount of £2,000,000, guaranteed by the government, is to be issued in Paris for the exploitation of Korea.

Baron Makino, the Japanese minister of foreign affairs, has denied in the Diet that the government had any connection with arms-running into Mongolia in September last. The government at present is closely watching Russia's action in Mongolia.

Japan has called a conference of representatives of foreign governments to consider the abolition of Consular jurisdiction in all settlements in Korea, how to take over the administration of foreigners in these places, dispose

of the perpetual leases held by them and transfer their property. Japanese law does not recognize perpetual leases except when held by foreigners, so it is expected that they will all be converted into ownership rights.

The Dalny dockyard will begin extension work in April of the present year. For two years back the number of ships entering the harbor and wishing to use it has increased in an extraordinary degree and the accommodation available was not sufficient to meet the demand. The entrance of the port is too small and narrow compared with its length and this has rendered it impossible for large ships to discharge and load cargo at the wharves. Extension work will be carried out through the Harbor Improvement Board of the South Manchurian Railway Company. The improvement is expected to be completed in October and in all cases by the end of the year, and then a vessel of five to six thousand tons gross will be able to enter without difficulty.

Professor Ariga, the well known Japanese jurist, has finally accepted the appointment of adviser to the Chinese government on legal questions. He will begin his duties on the first of July next.

Sun Yat-sen returned to Shanghai on March 25 after a six weeks visit to Japan. On his arrival, every precaution was taken to protect him. Besides the regular police there were present a special republican guard and numerous detectives. These measures were considered necessary in view of the recent murder of Sung Kiao-jen, the leader of the National party, shot down at the Shanghai-Nanking railway station, as he was leaving for Peking. The ex-President ostensibly visited the Land of the Rising Sun to thank the government and people for the help they rendered China throughout the revolution, also to study railways and bring about a commercial understanding between the two sister countries, and later on a political one if possible.

In his speeches, Dr. Sun laid special emphasis on the dependence of China upon Japan for the maintenance of peace, preserving the integrity of the territories of the Republic, the creation of efficient administration and the development of industry and commerce.

Before leaving Nagasaki, the illustrious visitor thanked the people for the cordial sympathy and friendly attitude, and said that his work henceforth in China would be to teach his countrymen to look on Japan as a friend and a commercial ally. She is for trade expansion and this can be pursued only through a policy of mutual peace.

The Japanese Press is unanimous in regarding the visit as potential of vast commercial and political development in the future.

M. KENNELLY, S.J.

Success of Catholic Organization in Australia

On December 12, 1911, the Catholic laymen of Victoria, Australia, launched the Australian Catholic Federation. Its success has been sure and rapid and the fruits of one year's activity stamp the date of the foundation as an historic one in the development of Australian Catholic life. Till then defence of the principles and work of the Church was left to the zeal of individuals, and nobly did they face the task; but corporate action is always more effective. Now the time is near, when welded together in the Federation, the Catholics of all Australia, who total a fourth of the population, will act as one solid body, and it will go hard with unscrupulous slanderers who pit themselves against such strength.

The essential features of the Federation are briefly set forth in an appeal to the Catholics of New South

Wales, who as a body are just now sharing in the movement. It is strictly a laymen's association, and so far differs slightly from similar federations elsewhere. The unit of organization is the parish council, with the parish priest presiding—the spiritual family gathered round the spiritual father. Strictly theological matters are left to the teaching Church, and though its management is in lay hands, its existence and progress depend upon the blessing and approval of the hierarchy. Party politics, as such, must not enter into its program. When Catholic principles or the interests of the Church are threatened politically the Federation may be called upon to act as a corporate body in defence of the Church's rights. It is a Federation, inasmuch as it makes use of all existing Catholic societies, binding them together on a common platform; and it cannot fail to react favorably on these same societies by increasing their membership and influence for good.

But the value and purpose of the organization is best seen in the first annual report of the Victorian section, the pioneer of the movement. One hundred and four parish councils were formed, representing some 400 branches and a total membership of 30,000. Various committees attend to separate fields of activity. The education committee devotes itself to the ever pressing question of the Government's attitude towards Catholic schools. It is urging a revision of the Secular Schools' law, which, as has been put before AMERICA's readers, penalizes the Catholic body. The recent concession of a few State scholarships to pupils of Catholic schools is a sign that the people of Australia are realizing the injustice of the Secular Act, and the Federation may hope to convince them that justice demands further concessions. The Syllabus committee draws up programs of work for the various branches. Then we have an organizing committee, and a finance committee to devise a uniform system of bookkeeping; and a social questions committee, which is doing a much-needed work in attending to the Catholic Immigration Bureau, and which advises generally on social questions.

The Federation initiated a combined movement of various Christian bodies against the spread of vile literature, and the response of the leaders of other denominations testified to the already representative place the Federation holds in the Catholic body. The Federation was accorded the thanks of the members of the conference so convened for its action in dealing with this national evil. It has also joined with other bodies in combating evils affecting the general moral or social welfare of the community, one of these being the anti-slum crusade. But while the Federation holds it a duty to foster kindly relations among the different denominations, it feels it also a duty to defend the Church against calumny and slander. Its most sensational act during the year was its manner of dealing with a noted Orange leader, who attacked the Church violently, as he is wont often to do at a public meeting. He was asked by the Federation to prove his statements, and to submit to the judgment of a legal tribunal, as to whether he proved them or not. This he refused to do, and the Federation then submitted his statements and replies to an eminent non-Catholic barrister for judgment on the question whether the original statements had been proved. The legal decision showed up the speaker as a slanderer. The Federation published the whole proceedings in pamphlet form for wide circulation.

The Federation has entered on its second year with bright prospects ahead. Though the membership sub-

scription is only one shilling a year to enable the poorest to share in the good work, it carries over a substantial credit balance. The greatest enthusiasm marks the meetings in country districts, where people journey twenty or thirty miles to be present. In South Australia and New Zealand it has already made good progress, and in West Australia and New South Wales it is beginning. Soon it will circle the southern seas and bind the Catholics in a community of zealous activity and added interest, which must mean added devotion to the Faith they love, and more assured success to the objects they have at heart. The outlook is the more hopeful, as its leaders are not unmindful of dangers. "There must be no limelight effects in the Catholic Federation," says a manifesto, "nor shall it be a stepping stone for budding party politicians. It must win the confidence of honest non-Catholics, as well as its own people, and it must merit that confidence by its fidelity to the principles of equal justice for all, and equal duties for all." W. RYAN, S.J.

IN MISSION FIELDS

The Besieged Jesuit Fathers in Scutari

"Now that Adrianople and Janina have fallen," says the London *Universe* for April 4, "the eyes of Europe are fixed in anxious gaze upon Scutari, and day by day the papers are scanned in the expectation of seeing that the inevitable has happened. To the Fathers of the Society of Jesus the strain of waiting for news is intense, for among the besieged are a considerable number of their confrères.

"Albania is attached to the Venetian province of the Society of Jesus, and the Fathers find scope there for every form of missionary labor. In Scutari itself they have an admirably equipped college, which numbers among its pupils not only Catholics, but also Orthodox Greeks, and even the sons of the Turkish officials and merchants. So important has the work become and so fruitful have the labors of the Fathers been that the Venetian Province has sent of its best to man the mission. At the present moment there are within the beleaguered city two recent ex-Provincials, one the rector of the college and the other the Superior of the Mission.

"Shortly after the siege was begun, but while yet there was a possibility of getting a message through to the outside world, the Father Superior of the Mission was able to assure the General of the Society of Jesus that all was well with them, that they intended to stand by their flock to the last, and that, thanks to the good offices of a friend who was acquainted with the projected incursion of the Montenegrins, they were able to provision the college with sufficient food to last them to the end of March.

"It may well be conceived, therefore, with what anxiety the continued bombardment is being watched, for, with defeat within measurable distance, the Turk in his frenzy may wreak vengeance on the Fathers and their Catholic flock. The Austrian protectorate is the only hope of the Jesuits and the main deterrent to the Turk, who has not forgotten the uncompromising attitude the Austrian Government took upon the occasion, not so many years ago, when foully and barbarously one of the Jesuit Fathers was murdered by the Sultan's soldiers. The peremptory demand for the arrest and execution of the criminals, together with the despatch of a cruiser from Pola, let the Mohammedan see that the Austrian was in deadly earnest."

A M E R I C A

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The Old Still Rule

These are supposed to be the days of the Young Men. We have had Young America, Young Ireland, and without putting them in the same category the unspeakable Young Turks. But the Old Men still hold their own in the world, and dispel the reproach implied in the saying: *si jeunesse savait; si vieillesse pouvait*. The old men have shown in a most astonishing way at all times that they not only *know* but *can*. It is but yesterday that the brilliant figures of Leo XIII, Gladstone, Bismarck, and others faded from the scene of the world's turmoil and triumphs, only to be succeeded by others on whose brow rests the glory of years. What man engages so much the attention of the world to-day as the venerable Pontiff of seventy-eight, whose every pulse-beat is counted by the high and low of all nations, wondering what will happen when he is called to his reward and his name is written on the scroll of the great men of history? Among the Kings and Kaisers of to-day stands the wonderful Franz Josef, who has passed the traditional four score, and upon whose life depends the very existence of the composite empire over which he rules, and whose word can hurl the nations of the world into war or dispose them to peace. And now another old man of over seventy rises in majesty and power and heroism before an astonished world: King Nicholas of Montenegro. The ruler of a little kingdom not larger than Connecticut, it was he who precipitated the war in the Balkans which has so rapidly by the heroism displayed almost revolutionized the world. No one thought of Montenegro as a factor to be considered, yet when the other Allies had laid down their arms and were negotiating for peace, Nicholas, though forbidden by all the Great Powers, kept battering away at Scutari, which he was determined to conquer or die. A fleet of all the nations blockaded his ports, and he was threatened with destruction if he persisted in his fight. But he made light of the threats, and his cannon

kept roaring at the walls of the city. Now comes the news that Scutari has surrendered and that the aged Montenegrin monarch has entered its gates in triumph, and more than ever he is the object of concern for the statesmen of the world! Shall they drive him out or leave him there? No one knows. Age has not palsied or chilled his strength, and he will still fight, he declares. The wonder of it all is, that Nicholas is not merely a fighter, he is a wily statesman as well, and knows the game that diplomacy is fond of playing, and has foiled all the plans of the astutest diplomats of the world. Nor is he only a warrior or a statesman, he is a man of letters as well, a poet and a playwright, who knows other pleasures than those of the rude sports of war. In brief, he is one of those old men who have appeared in every age endowed with wisdom and power that young men lack. The young have their place in the world, though at present too much is made of them. The old still rule.

Are Catholics Sociable Enough?

A young woman of Cleveland, who successfully worked up the League of the Sacred Heart among her fellow employees in the Post Office of that city, "was surprised," says the *May Messenger*, "to find so many of the men Catholics, and they in turn were surprised to hear that she was a Catholic." Some years ago a zealous journalist of New York, in view of a movement that resulted in Masses for newspaper men being said at 2.30 every Sunday morning, made a canvass of those connected with a big metropolitan daily and learned to his astonishment that there were more than 200 night-workers in the building who would be glad to assist at the Holy Sacrifice on their way home to bed. "The convert wife of a man in a prominent position in a certain city," writes Mr. D. J. Scannell O'Neill in the *Fortnightly Review*, "was three years in the Church before a single Catholic woman called upon her. The lady, be it said, had formerly been prominent in the highest Episcopalian circles in her native city in the East, where she bore a name illustrious in American song and story." "The hotel at which we stayed was filled with delightful people," a gentleman said on his return from a summer's vacation in the mountains, "but till Sunday came we did not realize that a third of our fellow guests were Catholics."

Facts like the foregoing are full of significance. They show that the Catholics of a community, far from being, as is commonly supposed, clannish and exclusive, are in reality quite the reverse. Catholics meet for business or pleasure day after day, or have been working side by side for weeks and weeks, or have been neighbors perhaps for months, without saying or doing a single thing that would indicate that they were proud to belong to the Church of the Ages. This is not as it should be. Though the vitality of Catholicism does not depend, as does that of many Protestant sects, on the worldly advantages and social attractions membership offers, nevertheless Catholic

solidarity and loyalty would be wonderfully promoted if the children of the Kingdom were more eager to know one another, if they were more inclined to show their co-religionists little social courtesies, if they were not so shy about manifesting in words and works during the week the faith they profess at Mass on Sunday.

A Catholic who neglects those of his own household suggests the unflattering comparison with the unbeliever that St. Paul makes. Moreover, of all varieties of snobs there is none more unamiable than the Catholic snob. For it is the glory of the Catholic Church that she is "the Church of the multitude." Her doors are always open to all her children, and rich and poor, high and low, are fed alike on the mystic Bread of Union as they kneel side by side before her altars. There the barriers of race and class and nationality melt away, for all are simply Catholics then and children of one Mother. But to cause more of this spirit, as is highly desirable, to spread outside the church's walls, Catholics must show a broader and warmer charity toward one another, and in their daily lives they must make a bolder profession of the faith they inherit from the saints. Thus will the courage and *esprit de corps* of American Catholics be increased, and "the city set on a hill" become more conspicuous to those who are earnestly seeking it.

"Denatured Human Debris"

In an address to the New York School of Philanthropy, Mr. Homer Folks, who is so well known for his charitable endeavors, complained that in spite of all that was done to remedy existing conditions, "our alms houses are receptacles for denatured human debris. There is no individualization among the inmates, and the staffs are so small as to insure only feeding and barely decent keeping."

Now, we have great personal regard for Mr. Homer Folks, but we must protest against this unkind phraseology. It is not the language of a philanthropist. It is skiagraphic of a Zoo. But, perhaps, he is unduly pessimistic in consequence of the little success of years of effort and the relatively small amount of good effected by the million dollar Kennedy Fund, to further the work of The New York School of Philanthropy.

In principle, however, he is correct. For if the inmates of our asylums are considered to be nothing but "denatured human debris" (fortunately they will never grasp the full meaning of the phrase) and are merely "fed and kept," all the money lavished on them to meet their material wants will only make them grosser than they are said to be already. For it must never be forgotten that the most battered old human wreck that ever drifted to Blackwell's, or any other Island, has a soul that can be appealed to, and if that is not done all the money ever voted for "debris," and even "the \$12,500,000 needed to establish the cottage system in Catholic institutions," whatever that may mean, might as well be

pitched into the East River. That this appeal is being made both in the alms houses and elsewhere we may assure ourselves by a glance at the Memorial Volume just published as a "Souvenir of the Grand Exhibit and Sale in the Twelfth Regiment Armory, New York, April 12-26, 1913." Mr. Folks will find there "individualization" of the "debris" carried out to his heart's content. Take, for example, the Report of the St. Vincent de Paul Society, which is now celebrating the centenary of the birth of its founder. They have Conferences, as they call their various sections, in 80 parishes. Besides visiting "the denatured human debris" in the city institutions, though they refuse to look upon those poor people as either "denatured" or "debris," their chief work of "individualization" is in visiting the poor in their homes; the more wretched those homes are the more attractive for the Vincentians. Moreover, out of their scant resources they have established a Convalescent Home, a Fresh Air Home, numbers of Boys' Clubs, and an effective scheme of Relief to prevent children from increasing the human "debris" in jails or asylums.

Connected with their organization there are twenty-two Conferences of Women Auxiliaries of the St. Vincent de Paul in the various parishes. They, too, visit the poor in their homes and organize Girls' Clubs, Settlements, Associations for the Blind, Day Nurseries, Sewing Classes, Protective Societies for Juvenile Offenders, Confraternities of Christian Doctrine, and what not else besides.

In the Memorial we find also Missions for the Protection of Immigrants, and it may be noted in passing that the 33,922 Irish immigrants who arrived here in 1911-12 brought with them \$1,633,038, so that the Irish exile is not as helpless as he used to be. There are on the list Orphan Asylums, Protectories, Homes for the Aged, Hospitals, Homes for Friendless Girls and Women, the Foundling Asylum, and its Associate Guild of the Infant Saviour, Seamen's Clubs, Homes for Destitute Men, Refuges for Girls, etc. The list is interminable—but all have the one dominating idea of "individualization," namely, of influencing the individual by bestowing help, not as if the recipients were animals or a lower grade of human beings to be "fed and kept," but beloved brothers and sisters in Christ, who are the especial objects of God's predilection, and whose poverty or helplessness, moral or physical, only makes them more attractive to the Catholic Charity Workers.

No doubt Catholics would be pleased to have some share in that Kennedy million fund, but they have something better. For there is no School of Christian Philanthropy greater or richer or more effective than the Catholic Church, and perhaps one of the best things his Eminence Cardinal Farley did in organizing this splendid exhibit of Catholic Charities was to proclaim to the unbelieving world around, that the only solution of the great social problem of poverty—though for the rightly instructed man it is the reverse of a problem—is

the teaching of the Church that the poor are our brethren, and that it is not only our duty, but our privilege to help them.

Dr. Osler at Sixty-four

Baltimore has been proud of Sir William Osler, whose great reputation as a medical man added lustre to Johns Hopkins University, where he was Professor of Medicine from 1889 to 1904. But the distinguished professor has given his Baltimore admirers, at least among Catholics, a rude shock. It was a statement in the course of an address of Sir William, at the recent dedicatory exercises of the new Phipps Psychiatric Clinic, held at Johns Hopkins Hospital. Needless to say the statement does him little credit, and has aroused much comment.

"Primitive views," said Dr. Osler, "will prevail everywhere of man's relation to the world and to the uncharted region about him. So recent is the control of the forces of nature that even in the most civilized countries man has not yet adjusted himself to the new conditions, and stands, only half awake, rubbing his eyes outside of Eden. Still in the thaumaturgic state of our mental development 99 per cent. of our fellow-creatures when in trouble, sorrow or sickness, trust to charms, incantations, and to the saints. Many a shrine has more followers than Pasteur; many a saint more believers than Lister. Less than twenty years have passed since the last witch was burned in the British Isles!

"Mentally the race is still in leading strings, and it has only been in the last brief epoch of its history that Esop and Lewis Carroll have spun yarns for its delight, and Lucian and Voltaire have chastized its follies. In the childhood of the world we cannot expect people yet to put away childish things. These, Mr. President, are some of the hopes which fill our hearts as we think of the future of this new department."

As was to be expected, his Eminence Cardinal Gibbons, could not allow an attack such as this on the faith and practice of Catholics the world over to pass unchallenged. Commenting in his usual direct and forceful manner, the Cardinal said:

"I find that scientists in any line sometimes make statements such as that of Dr. Osler, and only a short time ago I had to defend some truths that Thomas A. Edison attacked. The great trouble with these scientific specialists is that they cannot imagine how anyone can disagree with them. They think their statements should go unchallenged, but this one of Dr. Osler shall not, and I shall write to him asking him to retract it.

"I would like to call the attention of Dr. Osler to the fact that Pasteur was a devoted Catholic, and put his trust in the saints. He said that as his knowledge of medicine increased his faith grew likewise. He was proud of the fact that he was a member of the Catholic Church, and I am sure he worshipped at many shrines.

"What do the things that Dr. Osler preaches stand for, anyhow? Fifty years hence all his teachings may be overthrown by new discoveries. His whole

doctrine is based on theory. Fifty years ago the scientists of that day imagined they knew all that was to be known of medicine, yet to-day their conclusions are overthrown by later discoveries.

"The statements attributed to Dr. Osler are an attack on Christianity. I am exceedingly surprised that he should make such attacks in this age. The Catholic Church is not founded on theory and, whereas the whole world is informed of its doctrines, the conclusions of Dr. Osler are known to comparatively few. The world at present is alarmed by the condition of the head of the Church, and changes in his health are of great interest—more, perhaps, than that of any scientist whom we now know."

Through Colored Glasses

A writer in a recent number of the leading English Liberal paper, the *Westminster Gazette*, in an article on "Christs in the Tyrol," lets a prejudiced imagination run away with his common sense. The innumerable wayside crosses of Catholic Tyrol are for him but the personification of fear in the peasants, who carve them. He describes one as a "Bavarian peasant hanging doggedly on a cross he hates, struggling stubbornly against the fact of the nails." In another he sees "the passionate mouth shut with bitter despair. He had wanted to live and to enjoy his manhood, but fools had ruined his body, and thrown away his life when he wanted it."

And so this specimen of modern critical art goes on for a column and a half—a mixture of utter nonsense and blasphemy. Those who have ever lived in the Tyrol know how deep-rooted, if charmingly child-like, is the faith of the Tyrolese in Christ the Son of God. The critic may so express his modern religious views, but this criticism is but a projecting of his own ideas into work expressive only of love of the Saviour. Even so might he rave over Raphael's or Michael Angelo's masterpieces, but that would be too openly ridiculous. The varying expressions he noticed in the "Christs in the Tyrol" are certainly not expressive of the carvers' fears, for the Tyrolese are as fearless as they are devout. It is astonishing that a respectable paper will admit such rubbish under the guise of art criticism.

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A correspondent sends us a newspaper clipping headed, "Church Annuls Few Catholic Marriages," and asks us to correct any errors in it. As a newspaper article it is, on the whole, fair enough, though things are not put as clearly as they would have been had a theologian written it. We must point out, nevertheless, an inaccuracy that should be corrected. After telling how the Emperor Napoleon brought his marriage with Josephine before the Paris ecclesiastical court, and pleaded that he had only consented to the marriage ceremony immediately before his coronation to avoid trouble, but that he never gave a real interior consent, it adds: "The Church yielded because it always considers the intentions of people more than their real acts." It should have said, "The Paris

tribunal yielded." The question was never brought before the Church in the strict sense, *i. e.*, the Roman tribunals of universal jurisdiction.

Despite the late decision of the Paris tribunal, declaring the church of the Sacred Heart on Montmartre the property of the State, the Archbishop of Paris continues the virtual owner of the building. The church, therefore, will be used for religious worship as heretofore, the radical City Council to the contrary, notwithstanding. Before the building can be changed into a theatre or a lodge room the law of 1873 has to be repealed. Twice an attempt has been made to close the Basilica to religious services, but each time the Cabinet Ministers applied to remarked: "Gentlemen, let us not act so foolishly. Remember the money has to be returned to the subscribers!" Scene!

LITERATURE

The Victorian Age in Literature. By G. K. CHESTERTON. New York: Henry Holt & Co. 50 cents.

The editors of the "Home University Library" explain in a short preface that "this book is not put forward as an authoritative history of Victorian literature," and the author himself warns us betimes that he is not essaying an orderly and chronological work on the great writers of the era, but purposes only a study of "schools and streams of thought." Even this task he confesses is one "for which I feel myself wholly incompetent; but as that applies to every other literary enterprise I ever went in for, the sensation is not wholly novel." Mr. Chesterton tries to see the Victorian Age as a whole, but to summarize here his conception is difficult. He seems to discern an attempted "compromise" between the holders and the opponents of privilege which resulted however in the triumph of "utilitarianism," and the production of an unsound and eccentric literature.

But in all probability most of Mr. Chesterton's readers will not pause long to analyze carefully the plan of his book, but will proceed at once to enjoy as they have in the past, his brilliant epigrams and paradoxes, his keen estimates of movements and men, or the striking homage he so often pays to Catholic truth. When we read, for instance, that "towards the end of the eighteenth century the most important event in English history happened in France," we meet a mode of expression dear to Chesterton. Then how strikingly he portrays the great Whig reviewer in these words: "Macaulay seemed sometimes to talk as if clocks produced clocks, or guns had families of little pistols," and that too "in a style of rounded and ringing sentences, which at its best is like steel and at its worst like tin." Yet "he truly had an abstract passion for history; a warm, poetic and sincere enthusiasm for great things as such; an ardor and appetite for great books, great battles, great cities, great men. He felt and used names like trumpets." Of the renowned Oratorian he writes: "It was certainly in the Victorian Age, and after his passage to Rome, that Newman claimed his complete right to be in any book on modern English literature. . . . He had far more quarrels after he had gone over to Rome. But though he had far more quarrels, he had far fewer compromises; and he was of that temper which is tortured more by compromise than by quarrel. He was a man at once of abnormal energy and abnormal sensibility: nobody without that combination could have written the 'Apologia.' If he sometimes

seemed to skin his enemies alive, it was because he himself lacked a skin." Matthew Arnold, in Mr. Chesterton's opinion, "was chiefly valuable as a man who knew things." "He knew a rational minimum of culture and common courtesy could exist and did exist throughout large democracies. He knew the Catholic Church had been in history 'the Church of the multitude:' he knew it was not a sect." "He reminded us that Europe was a Society while Ruskin was treating it as a picture gallery." The latter "set up and worshipped all the arts and trophies of the Catholic Church as a rival to the Church itself," and "had a strong right hand that wrote of the great mediaeval minsters in tall harmonies and traceries as splendid as their own; and also, so to speak, a weak and feverish left hand that was always fidgeting and trying to take the pen away and write an evangelical tract about the immorality of foreigners."

Thomas Hardy is described as "a sort of village atheist, brooding and blaspheming over the village idiot," and Browning as one "fitted to deepen the Victorian mind, but not to broaden it." To Swinburne Mr. Chesterton devotes perhaps too much space. However with regard to the poem "Before a Crucifix" he shows how its author is mistaken in imagining "that the French or Italian peasants who fell on their knees before the crucifix did so because they were slaves. They fell on their knees because they were free men, probably owning their own farms. Swinburne could have found round Putney plenty of slaves who had no crucifixes: but only crucifixions."

Though the temptation to go on quoting "strong" passages like the foregoing is violent, the reviewer manfully resists it, and leaves to the discerning reader the pleasure of culling them for himself. Mr. Chesterton, strange to say, remarks on page 69 that Walter Pater "eventually joined the Church of Rome." That statement is often made, but as often refuted. However, perhaps some future historian of our new "Georgian Age" of literature will truthfully write some day that G. K. Chesterton from a paradox became orthodox and "eventually joined the Church of Rome." W. D.

Songs of the Dawn. By TERESA BRAYTON. New York: P. J. Kenedy & Son.

Irish History. In Catechism Form. Syracuse, N. Y.: Syracuse Printing and Publishing Co. 15 cents. \$7.50 per hundred.

These two little books are worth many times their weight in gold, and may be commended unreservedly to readers who are Irish or otherwise. To "Songs of the Dawn" is added on the title-page "and Irish Ditties"—the only superfluous words in the book. Of the fifty-two songs in the collection many are both Irish and ditties, but in the rest, whatever the theme, the Irish note is vibrant, and the dawn they sing is of the resurrection of Ireland's olden life and thought and the realization of her hopes. This is finely expressed in "Roll Back the Stone":

"For who shall reign on the heights forever
But she who lay in the dust alone,
And who will rule but the soul that never
Was stained with dishonor? Roll back the Stone."

A still finer poem is "The Ancient Race," a truly poetic vision of Ireland's past, her spiritual leavening of the nations, and her final award:

"Then, lo, in a blaze of glory stood Eire, our love of the lands,
With a Victor's smile on her forehead and peace in her
chainless hands;
While out of the highest Heavens the jubilant cry rang forth,
'With the leaven of this my daughter I have leavened the
tribes of earth.'"

"Rosary Time," "The Old Fireside," "The Old Road Home," "Emmett," "The Old Land," and many others are touchingly

beautiful in conception and perfect in construction. There is exquisite humor, too, as in "Taking Tay at Reilly's," and a tenderness of pathos, whether in the laugh or cry of it, that is of the very heart of Ireland. Every song sings true, and in notable contrast to those neo-Celtic "changelings" that have lately been usurping the place of the genuine Irish muse.

The "Irish History" gives in 56 pages the salient facts of Ireland's story, political and religious, from the earliest days to Mr. Asquith's Home Rule Bill, her ethnology, biography, geography, scenery, minerals, natural productions, and in fine, such a quantity of varied and always clear and accurate information that one marvels at the skill that could enclose so much in such narrow compass. It is admirably adapted for school children, and its numerous and reliable dates and figures make it generally useful. M. K.

Die heilige Theresia von Jesus, Lehrerin der Mystik. Von P. LUIS MARTIN, General der Gesellschaft Jesu. Autorisierte Uebersetzung aus dem Spanischen, mit erläuternden Anmerkungen. New-York: F. Pustet & Co. Price 50 cents.

It would have been difficult to select a man better qualified for writing an introduction to the works of Saint Teresa, and a theological yet popular exposition of her doctrine, than the author of the present volume, Father Louis Martin, the late General of the Society of Jesus, a profound theologian and an enthusiastic admirer of the genius and sanctity of the great saint of Avila. Into a comparatively few pages he has compressed an astonishing wealth of erudition, spiritual wisdom and keen analysis of the character and writings of the subject of his brief treatise.

The task which he set himself in this work was to justify the title, *Mater Spiritualium*, conferred by the Church upon Saint Teresa, and to champion likewise that other title which theologians of all schools have unanimously accorded to her, "Teacher of Mystic Theology." While Saint Teresa as the author shows, simply takes for granted the deductions of dogmatic and moral theology, and contents herself with explaining the fundamental principles of asceticism, she enters with wonderful daring and no less marvelous knowledge and authority upon her appointed task as teacher of mystic theology. To compare her with the great scholastic teachers of the Church would be out of place, since it was not God's plan, as Father Martin well says, to fill her mind with metaphysical abstractions and theoretical distinctions, but personally to instruct her in the practical way of perfection. Glorious in the golden nimbus of mysticism, she has nothing to gain from the laurel wreaths of the schools, which she may contentedly leave for the brow of a Donna Oliva and a Beatrix Galindo.

Of all her books three are selected by the author as most characteristic, and as embracing the entire doctrine of the Saint. They are her Life written by herself, "The Way of Perfection" and "The Interior Castle." Wisely he then devotes the main portion of his work to a detailed discussion of the last named volume, which was likewise the last written, and contains most perfectly and completely the ascetic as well as the mystic teaching of Saint Teresa. "It is confined not to one class of persons, but embraces all mankind, all states of life, and every variety of character and temperament, taking account of each one's inclinations." His concluding chapters contain a masterly sketch of the history of mysticism, and of the mystic psychology of the Saint. The absurd theories propounded by rationalism and the equally unfounded hypothesis of hysteria, which no one can entertain who has profoundly grasped the character and soul-life of the Saint, are rejected with proper indignation.

By the side of Saint Teresa, Saint John of the Cross likewise receives due consideration. "Spain," writes Father Martin, "has the glory of having brought forth and reared, in a single century

and in the same generation, two marvels of mystic genius in whose spiritual life there met for the kiss of peace intellect and heart, deep contemplation of heavenly things and ardent love of God. They are Saint Teresa and Saint John of the Cross. Both shone like two great luminaries, perhaps the most brilliant of all, in the glorious heaven of mystic theology." This passage may likewise serve to convey an idea of the author's style, which is well rendered in the German translation. The latter is furthermore enriched with copious glosses explaining or amplifying the text. It is to be regretted that an English version has not yet been given us. Among the consoling signs of our time, is the increasing demand for the life and works of Saint Teresa, and we hope that Father Martin's treatise will have a large circle of readers. The student of theology, the director of souls and the devout reader will alike find it of value for themselves and for others whom they may be called to aid or to guide. J. H.

The Roman Curia as It Now Exists. By REV. MICHAEL MARTIN, S.J., Professor of Canon Law and Moral Theology, St. Louis University. New York: Benziger Brothers. \$1.50.

In reading this work everyone will realize that the author has fully accomplished his purpose, as set down in his foreword, of conveying some idea of the Roman Curia as it exists to-day. In fact, he has accomplished more than he promised, in so far as, besides supplying the reader with full information concerning the Roman Curia, he treats and explains several questions connected with the main subject of his work. Doctrinal points useful for the correct understanding of the powers of Roman Congregations are discussed thoroughly and according to the opinions of the best authorities in Canon Law. Every department of the Roman Curia is dealt with separately, a short history of each of them being followed by an account of its organization and an accurate explanation of its authority. The sections on the Congregation of the Propaganda and on the Congregation of Rites are especially worthy of notice. Incidentally the author dwells on some of the faculties of a bishop, such as those bearing on matrimonial cases and on forbidden books. He has also taken into consideration whatever changes or limitations in the powers of the Roman departments take place when the Roman Pontiff dies. The work closes with two chapters on the communication with the Holy See and the formulas of petitions to be used in dealing with the Roman Curia. The very titles of these chapters suggest their importance, and by perusing them the reader will learn how to treat with the Roman Congregations or other departments of the Holy See. By way of appendix there has been incorporated in the book the text of the pontifical documents containing the legislation regarding the Roman Curia, for the benefit of those who may wish to consult them. H. P.

Man and His Future. Part II. The Anglo-Saxon, His Part and His Place. By Lieut.-Col. WILLIAM SEDGWICK, late R. E. Philadelphia: J. B. Lippincott Company.

The tendency of retired officers of the army and navy to turn to pursuits incongruous with their profession is, as many have remarked, one of the things almost inexplicable in human nature. We see it in our own country as well as in others. Perhaps if we had read Part I of Colonel Sedgwick's book we should understand Part II better. As it is, all we can say is that there is a great deal of chemistry in it, of theories of the atom, of Mendelsoff's theory of periodicity and a remarkable amount of general information. The conclusion of everything is that mankind is at present on the wrong track, with which, in general, we agree; and that the Anglo-Saxon is the Hamlet to put it right, of which we are not so sure. We learn incidentally that the Britons of Cæsar's day

were Anglo-Saxons, to whom had been given as a home "a group of islands on the edge of a great continent." This fact, of which we had been ignorant until we read this book, explains perfectly what so many hold, that not only the United Kingdom of Great Britain and Ireland, but also the United States and Canada, too, are Anglo-Saxon. We do not think, however, that the inhabitants of one of the islands of the group in question are quite ready to admit the fact, which would make Frenchmen Anglo-Saxons as well.

The Dominican Revival in the Nineteenth Century. By Fr. PAYMUND DEVOS, O.P. New York: Longmans, Green & Co. \$1.25.

This book, as its title page explains, gives "some account of the restoration of the Order of Preachers throughout the world under Fr. Jandel, the seventy-third Master-General," and is practically a biography of that zealous French Dominican. Born in 1810 and ordained twenty-four years later, Father Alexander Jandel then taught Sacred Scripture in the Nancy seminary. Before long he began to think of entering the Society of Jesus, but Lacordaire convinced him that he could do greater good in an order that enjoyed more of the popular favor just then in France than did the Society; so with the full approval of his Jesuit directors, Father Jandel became a Dominican. However, he certainly had a narrow escape. In the middle of the last century, as a result of the European revolutions, the Black Friars' convents were few, there was no Dominican General at Rome, and the brethren felt no great eagerness for midnight matins and midday abstinence. But when Father Jandel was appointed by the Pope Vicar-General of the Order, he began in the friary of Santa Sabina at Rome, in spite of vigorous opposition, a restoration of strict observance which by visiting all the provinces in person he subsequently spread throughout Europe. In 1855 he was made Master-General, and before his death in 1872 had held two General Chapters and revised the Constitutions of his Order. In the preparation of this work the author has drawn largely, as he acknowledges, from Father Cormier's life of Jandel, and quotes, often at too great length, many of the General's letters, which suggests padding. However, to those who do not read French, this book will be of service and interest.

P. J. Coleman, associate editor of the *Rosary* magazine, and well known as a contributor of prose and poetry to Catholic periodicals, has won the first prize of \$300 offered by the Brooklyn Institute of Arts and Sciences for the best poem on the Battle of Brooklyn. There were 77 competitors. The conditions of the award were that it should be made on the recommendation of a committee of judges consisting of Professor Caleb T. Winchester of Wesleyan University, Professor Henry van Dyke of Princeton University, and Professor Bliss Perry of Harvard University. The poem was to include the main historical facts connected with the Battle of Brooklyn—to be not less than 300 or more than 600 lines in length, and sent in under a nom de plume.

"The Right of the Strongest," by Frances Nimmo Greene (Charles Scribner's Sons, New York, \$1.35), is a tale of the Alabama "hillites." John Marshall, an enterprising young man from Birmingham, comes to Bullus Valley to develop the industrial resources of the region and loses his heart meanwhile to Mary Elizabeth Dale, a pretty schoolma'am. From a determination, however, to protect "her people" from the revolution that cotton mills and railroads would cause among them, she not only refuses to marry Marshall, but warns the natives against him. However, as Mary Elizabeth behaves in this way only out of a stern sense of duty, the reader can feel sure that all will come

out right. The author, like Katisha, is a little bloodthirsty, as the fighting scene in Marshall's cabin indicates, and she has not made Mary Elizabeth a thrall precisely of the conventions, but the plot of the story is well handled and the character-drawing is good.

BOOKS RECEIVED

The Doire Publishing Co., Philadelphia:

The Irish Contribution to America's Independence. By Thomas H. Maginniss, Jr.

B. Herder, St. Louis:

St. Gertrude the Great. \$1.25; Three Years in the Libyan Desert. By J. C. Ewald Falls. \$4.50.

Charles Scribner's Sons, New York:

The Life and Letters of John Paul Jones. By Mrs. Reginald de Koven, 2 Volumes. \$5.00; The Land of the Spirit. By Thomas N. Page. \$1.20.

Frederick A. Stokes Co., New York:

The Kingdom. By Harold Goad. \$1.25; Tales of the Mermaid Tavern. By Alfred Noyes. \$1.35.

R. & T. Washbourne, Ltd., London:

A White-Handed Saint. By Olive K. Parr. \$1.25.

John Lane Co., New York:

The Story of Don John of Austria. By Padre Luis Coloma, S. J. Translated by Lady Moreton. \$4.50.

German Publications:

Herdersche Verlagshandlung, St. Louis:

Die Katholische Anstaltserziehung in Theorie und Praxis. Von Johann Eckinger, S. J., \$1.20; P. Moritz Meschler, S. J. Ein Gedenkblatt. Von Otto Pfälf, S. J., 15 cents.

Friedrich Pustet & Co., New York:

Wunder der Natur. Von J. B. Baumer, C.S.S.R., 85 cents.

Latin Publication:

B. Herder, St. Louis:

Compendium Theologiae Dogmaticae. Auctore Christiano Pesch, S. J., Tome I., \$1.60.

Spanish Publications:

Libreria Religiosa, Barcelona:

La Educación Moral. Por el P. Ramón R. Amado, S. J., 4 Ptas. El Secreto de la Felicidad. Por el P. Ramón R. Amado, S. J., 2 Ptas. Milá y Fontanals. Per D. Joseph R. y Roqué.

Pamphlets:

Catholic Book and Church Supply Co., Portland, Oregon:

The Faith and Duties of a Catholic. By Rev. W. A. Daly.

Loughlin Bros., New York:

St. Rita of Cascia. By Rev. Thomas S. McGrath. 30 cents.

EDUCATION

Catholic Victory in New South Wales—College Scholarships in New York—Change in College Entrance Examinations—Vice-President Marshall on Moral Training

The Australian press lately chronicled a noteworthy victory won for the Catholic schools of New South Wales. As is known, our co-religionists in that land, like ourselves, because of the prevailing policy in educational matters have been forced to establish their own school system in order to assure the religious training of their children. Like ourselves, too, they have built up an excellent system of elementary and secondary schools despite the unfair burden of double tax thus imposed upon them. A special difficulty, however, faced the New South Wales Catholics in their efforts to hold the attendance of Catholic scholars at these institutions of higher training. Long ago the Government decreed that certain helpful stipends be given to students of secondary schools who were obliged to journey some distance from home to attend their classes. These stipends were intended alike for those who boarded away from home during their school days and for those whose school was too far from their homes to permit their returning to them for their midday meal. Naturally the sum granted was larger in the former case than in the latter, but in both cases the largess was restricted to those only who attended the State secular schools.

The manifest unfairness of this policy speedily led to the introduction of a custom by which special dispensation was granted and similar stipends were allotted to some students attending private and denominational schools. Even this con-

cession, however, brought no relief to Catholics. Students enrolled in other schools were excluded from all share in the special dispensation, "not," explained the school authorities, "because of any purpose to discriminate against the Catholic religion, but *because students in Catholic secondary schools were so far below the standard as not to be able to reach even the moderate requirements demanded of those seeking to enjoy the Government's stipends.*"

This action of the school authorities was vigorously opposed by Catholics, and they succeeded in inducing parliament to pass an enactment establishing a public commission to assume charge of the whole matter of State aid for students in high and secondary schools. This commission announced its intention to deal fairly by all and as a preparatory measure they secured the assistance of an expert educationist, a Protestant, invited out from England last fall for this special purpose. He was delegated officially to inspect the various schools of the Commonwealth and to prepare a list of all of these found to be, in equipment and in scholastic efficiency, fully up to the standard fixed by the State. The inspector recently completed the work assigned him and submitted a list of 43 secondary schools declared to be thoroughly up to requirements. One can easily imagine the confusion of the school authorities when they learned that of the 43 schools thus approved, 24 are Catholic schools! Evidently these are not "so far below the standard as not to be able to reach even the moderate requirements demanded of those seeking to enjoy the Government's stipends." The Catholics of New South Wales will now be granted their fair share of the Government's largess to students of high and secondary schools. They are to be congratulated on the signal triumph thus won by them.

On April 17 Governor Sulzer signed a bill which Dr. Draper, New York State Commissioner of Education, affirms to be "an enactment marking an epoch in the promotion of higher education through the agency of the State." The new statute provides for five scholarships in each Assembly district of New York State. Each holder of a scholarship will receive from the State \$100 a year for four years to be applied toward the payment of the annual tuition fee charged by the college selected. No restriction is put upon the student holding a scholarship, except that the institution he chooses to attend must be within the State. The scholarships are to be awarded according to the school standing of students winning them. There are 150 Assembly districts in the Empire State, so that the new law makes provision for 750 college scholarships each year, and when all will have been assigned there will be 3,000 students at one time receiving State aid. "The creation of these scholarships," Governor Sulzer said in signing the bill, "is the greatest permanent contribution to higher education in this State that has been made in all our history. It will help large numbers of our most deserving boys and girls to get a college education. When all the 3,000 scholarships are filled the annual expense to the State will be \$300,000, and the results obtained will be the same as if the State maintained a university."

The fact that no restriction is put upon the winner of one of these scholarships, except that he use it in a school of advanced training approved by the State and within the limits of the State, is deserving of special commendation. If the legislators of a State deem it a wise course to levy taxes for the development of educational facilities other than those of the elementary and grammar grades, it is certainly equitable that they eliminate every unfair discrimination in the distribution of their bounty. The statute just made effective by the signature of the Governor of New York is based upon this policy. The new scholarships are open to all, to pupils of

public and private schools alike, and they who are declared eligible to a share in the beneficence of the State may use the bounty in any collegiate institution they elect. We recommend this action of the New York Legislature to the thoughtful attention of Louis Post, to whose editorial pronouncements in *The Public* regarding the function of the State in educational matters we made reference two weeks ago. Evidently it is not the opinion either of Governor Sulzer or of the members of the New York Legislature that "public education" at public expense must be undertaken in connection with the public school system and without reference to any religious schools whatever."

Harvard and Princeton have declared for simpler tests in entrance examinations. The announcement was made during the meeting of the Schoolmasters' Association of New York and vicinity, held April 19 in the Mechanics' Institute in this city. Professor Harvey N. Davis, representing Harvard University, and Professor J. Preston Hoskins, representing Princeton University, made known that instead of being examined in sixteen or seventeen subjects, only four would be used hereafter to test the fitness of students for entrance to their universities. The four subjects now to be required at Harvard are English, Latin or French or German, Mathematics, Physics or Chemistry. Princeton will permit a selection from these same subjects, with history added.

Vice-President Marshall has been deluged with criticism from rich men and women following his speech in New York, April 12, when he warned the possessors of vast wealth that if they were not careful they would find a proposition raised and carried that the State dispose of great fortunes. Mr. Marshall, however, sticks to his guns, and in an interview granted a Washington correspondent, April 16, he affirms that his views represent the opinions of men of all classes who have grown disgusted with present economic policies. Whatever may be said of the conclusions the Vice-President draws, and while there are many who refuse to stand for some of the fundamental principles on which these are based, there is one point which he makes in this interview that merits our heartiest commendation: "Thomas Jefferson's philosophy," said Mr. Marshall, "was influenced largely by the writings of Rousseau. The one defect in Jefferson's doctrines was the omission of the religious phase of obedience to the law. He separated the Church and State, but one of our great deficiencies to-day is the fact that American parents are leaving education too much to the schools and are not educating their children to the laws of morality in the homes."

M. J. O'C.

SOCIOLOGY

The Housing of the Poor

We discussed what is being done in France for housing the working classes, a fortnight ago, and reached the constitution of public councils under the law of 23 December 1912. Though these are established by public authority, they are not mere departments of the local Government, but represent all interested in the work: the Department, the Municipality, the beneficent organizations to promote the work, and the Office of Public Health. Their function is to work with approved societies in the building and management of workmen's houses. When such a council has been established the commune may, with the consent of the Minister of the Interior and other Ministers concerned, build cheap apartment houses of low rental, of which two-thirds of the accommodation is to be set apart for families having more than three children under sixteen years of age. It may build directly, by itself, or indirectly, through the council; but the administration of

the houses when built is to be committed exclusively to the council or to the private societies allied with it. It may also give an annual subsidy for the administration of such houses for 18 years at the rate of one per cent. on their net value. Thus, a commune might build houses of the net value of \$20,000, and contribute \$200 a year for 18 years for their support. Should the societies build at their own expense they are not allowed to distribute more than 4 per cent. a year in dividends to their shareholders. As they are free of all sorts of taxes, this would make a rental for a \$20,000 building about \$1,500 a year, which divided—as such a house would accommodate 35 or 40 families,—the rent for each would come to about \$40 a year. Thus in Paris it was proposed to borrow 30 million francs to build 1,100 houses for 12,000 families. Each house, therefore, would have cost about 27,000 francs, or \$5,400, and would have sheltered 11 families.

Should the societies be cooperative, i. e., formed of the workmen themselves, the State was authorized to lend them funds at 2 per cent., provided they could show a capital of at least 25,000 francs and could guarantee the interest. In such a case the 35 or 40 families could get this \$20,000 apartment home for \$400 a year, if we assume that they invested their capital in the site. But of course they would have to provide for repairs. This might make the cost \$1,000 a year, or \$25 to \$30 for each.

But the cost of ground seems to be a great difficulty, as the tables of yearly rent show. In communes of 2,000 inhabitants and under, the minimum fixed is 70 francs, or \$14, and the maximum 220 francs, or \$44. It is graded upwards through towns and cities and suburban districts until in the city of Paris the minimum is 200 francs, or \$40, and the maximum 600 francs, or \$120. But this assumes, first that the communes have lands of their own which they can devote to the purpose, or that they can acquire them at a reasonable price.

Here in New York we can admire the French work, but we cannot imitate it exactly. As land is valued now it would be impracticable to speak of building such apartment houses for families of five at a rental of even double that paid in Paris. It must be remembered, too, that families of five seem to be the maximum considered by the French law, since they are to be treated with special consideration. Here the workingman's family is fortunately much larger, as anyone can see who takes a walk through the tenement districts. What might be done would be to acquire suburban lands. The money proposed for parks and playgrounds in the city could be spent more efficiently in this way, and this could be held in perpetuity by the city while the right of building on it might be granted to societies regulated in much the same way as the French societies. If, for example, a society were granted the use of twenty acres of land of which a portion was to be kept open as a park, and the rest built upon with houses according to definite specifications, and concessions were made in the matter of taxes, water and so forth, and the return to the society was limited to even 3 per cent., we think that the wealthy interested in social works, of whom there are not a few, would find the capital for the buildings. If many are so anxious to help the poor that they go into all sorts of works in a tentative manner, feeling their way, without seeing clearly whether success or failure lies before them, many more, we think, would take up a work definitely planned with the assurance of real utility. It would be necessary, too, to provide the means to carry workmen to and from their work. Workmen's trains and boats would have to be run between certain hours of the morning and afternoon at about half the usual fares. But this is done and done profitably elsewhere, so there is no reason why it should not be done here. All this would relieve the congestion in the city itself and make possible the improvement of workmen's tenements.

The new cities rising in the west should be required by law to acquire land while land is cheap for the sites of workmen's dwellings. They indulge in all kinds of extravagance to show their confidence of future greatness: they might do this also. It would be a grand advertisement. "Neapolis, the coming metropolis! Four square miles reserved for workmen's homes!"

H. W.

PULPIT, PRESS AND PLATFORM

Political Prisoners in Portugal

"The letter," says an editorial in the *London Times* of April 7, "from Adeline Duchess of Bedford on the political prisoners in Portugal must have excited feelings of sympathy and indignation in the minds of all who read it. The Duchess, who can claim to speak with authority upon all matters affecting the welfare of prisoners at home, has recently returned from Lisbon, where by the courtesy of the authorities she was able to visit the three chief prisons, and to see with her own eyes the pitiable condition of the political prisoners. Her story, told with simplicity and restraint, confirms the worst suspicions that have been entertained here as to the methods adopted by the Government of the Republic in dealing with its political opponents. Since the date of the Revolution of 1910, and especially since the so-called Royalist invasion of last July, the secret societies, to whom the establishment of the Republic was due, appear to have been seeking to consolidate their work by waging a war of extermination against all who could be suspected by any stretch of imagination of Royalist sympathies. Hundreds of such persons have been arrested on the most frivolous charges, often upon the hint of base informers, and thrown without regard to age, rank or condition into the common prisons, there to remain for weeks, months, or it may be years, herded together with the vilest criminals, until it should please the authorities to try them. Thanks to the familiar methods of false witness and intimidation, the same influences which procured their arrest rarely failed to ensure their conviction and consequent condemnation to the statutory penalty of six years' penal servitude, followed by transportation for life. The whole procedure was well calculated to rid the country by degrees of all elements capable of opposing effective resistance to the tyranny of the Carbonarios.

"Senhor Affonso Costa, whose shrewdness and political insight are recognized even by his opponents, must long ago have become aware of the uselessness of such a policy of persecution, and of the discredit into which it is bringing the Republic, both in Portugal and abroad. Unfortunately he is no longer his own master. He cast in his lot with the extremists at the start. Through the Carbonarios he climbed to power; through them he has attained such success as he can boast; and upon them, as his legislation alienates successive classes of the community, he is compelled more and more to lean for support. In the Duchess's words, 'A comparative handful of extremists surround the present Prime Minister and dictate the policy of terrorism which paralyzes the entire country.'"

ECCLESIASTICAL NEWS

The Rev. Charles Warren Currier of Baltimore, Md., has been appointed bishop of the diocese of Matanzas recently created by the Holy See in the Island of Cuba. Few priests in the United States are better known or more highly esteemed than the new bishop. Three years ago he was offered and declined the nomination to the see of Zamboanga in the Philippines. Father Currier was born on the island of St. Thomas, West Indies, March 22, 1857. After completing

his studies among the Redemptorists in Holland he was ordained a priest in their church in Amsterdam, on November 24, 1880. Soon afterward he left for Surinam, South America, and in 1882 came to the United States, where he was engaged for ten years in giving missions throughout the country. In January, 1892, he entered the diocese of Baltimore, and in 1900 was made pastor of St. Mary's, Washington, D. C. Since 1905 he has been attached to the Bureau of Catholic Indian Missions. Father Currier is the author of "Carmel in America," a history of the Carmelite nuns in the United States, and he has published several other valuable works, chiefly in the domain of Church history and biography. He has been a frequent contributor to the Catholic press and during his travels a few years ago in South America was a valued correspondent of AMERICA. We offer the new bishop our heartfelt congratulations.

His Grace Archbishop John O'Reily of Adelaide, South Australia, celebrates the silver jubilee of his consecration on May 1, and the Catholics of his diocese are fittingly commemorating the event. We learn from the *New Zealand Tablet* that his Grace was at one time editor of the *West Australian Record*, which he conducted single handed even to the setting of the type. Since his advent to South Australia his work both in the Port Augusta diocese and that of Adelaide has been monumental. It is little wonder that the ordeal has left him in impaired health. Archbishop O'Reily was born in Kilkenny, in 1846, and ordained a priest in 1869, at All Hallows College, Dublin. He arrived in Western Australia the following year. He was consecrated first Bishop of Port Augusta on May 1, 1888, and translated to the Archdiocese of Adelaide in 1895.

Statistics for 1913 concerning the Little Sisters of the Poor show that they now number 5,793. They have charge of 306 houses: 111 in France and Alsace, 14 in Belgium, 27 in England, 54 in Spain and Portugal, 22 in Italy, 2 in Turkey and Hungary, 7 in Asia, 57 in North and South America, 5 in Africa. The number of old people in these homes is 45,913. Since the foundation of the Little Sisters by the "heroic beggar" Jeanne Jugan, in 1839, at St. Servan in Brittany, 284,976 of their aged charges peacefully have secured eternal sleep beneath their hospitable roofs.

In New Zealand religious instruction is not given in the State schools, each denomination being left to provide it for its own adherents. An agitation for the introduction of Biblical teaching has been started by an association known as the Bible in State Schools League which demands for New Zealand the public school system now in operation in New South Wales, Tasmania, Queensland, and Western Australia. The teachers under this system are bound to give explanations and interpretations of the Scripture texts. The Right Rev. Dr. Cleary, Bishop of Auckland, in an able pastoral points out that the system, as advocated by Protestants, would be an instrument of proselytism. The agitation is vigorously opposed by the Catholic Federation of New Zealand.

The existence for a period of 73 years of a Catholic institution of learning in Madras, India, is quite sufficient in itself to deserve attention. Its history becomes especially worthy of note as exemplifying the earnestness and devotion with which the Catholic missionaries, amid difficulties innumerable, devote themselves to the cause of education. St. Mary's European High School in Madras traces its history back to 1839, when it was founded by the Right Rev. Joseph Carew, D.D., under the name of St. Mary's Seminary and Pay School. The story is appropriately given in the first issue of St. Mary's Magazine, Christmas, 1912. When the Indian Universities were founded in 1857, St. Mary's adapted itself to the new

order and five years later began to prepare private candidates for the entrance examination of the Madras University. Spurred on by the encouraging results of the following years, it presented from 1870 its own pupils as candidates for the matriculation examination. Affiliated to the University of Madras, on February 6, 1883, the institution entered on a new career at St. Mary's College, with the Most Rev. Archbishop Colgan as its patron. It celebrated its Golden Jubilee on December 9, 1889. In 1893 the college was placed under the care of the Brothers of St. Patrick, under whose management it continued till December, 1896, when, owing to the withdrawal of the Brothers from Madras Town, it was transferred to the Fathers of the Society of St. Joseph, Mill Hill, London. Since 1906 the institution has been known as St. Mary's European High School.

The destruction by fire of the Catholic Cathedral at Georgetown, British Guiana, which we recorded in our last issue, has called forth remarkable expressions of sympathy from the municipal officers of the city and from the non-Catholic portion of the community. At a meeting in the Town Hall, the Mayor presided and asked the gathering to help to restore the cathedral to the bishop. He announced subscriptions from His Excellency the Governor and Lady Egerton, and from another gentleman the sum of \$5,000. Before the close of the meeting the subscriptions amounted to \$11,697. On the Sunday following the fire, reference was made to the loss of the cathedral from the pulpits of all the Protestant churches in the district. At the Moravian church, Queenstown, the Rev. J. Dingwall took as his text: "For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with the hands, eternal in the heavens." At Walters A. M. E. Zion Church a collection was taken for the fund, and other collections promised. Venerable Archdeacon Josa, at Christ Church, said it was incumbent upon them to show their sympathy and to help in the rebuilding of the edifice. A special prayer was offered up at Trinity Wesleyan Church that God might sustain and comfort the members of the Catholic community in their hour of grief. At Smith Church the Rev. A. W. Wilson, in the course of a remarkable sermon, said: "They have lost their church, but they have not lost their God." "Love and sacrifice has built that temple; love and sacrifice would doubtless build it again," he added. The Anglican Bishop of Guiana wrote to Bishop Galton after the disaster and offered to give shelter and hospitality to two priests. He also made the same offer on behalf of Archdeacon Josa. So that the destruction of their fine cathedral has not been without its compensations for Catholics. The evidence of good will as shown in the spontaneous offer of sympathy and of financial assistance is proof of the harmony existing between the Catholics of British Guiana and those who differ with them in faith. This is about the only unity which may be hoped for and desired, so long as differences in religious belief hold apart the great bodies calling themselves Christians.

A friend of *Our Sunday Visitor* has offered to place on deposit in a bank of Huntington, Indiana, ten thousand dollars, which any priest in the United States is free to offer to any lecturer who will make good one of the following charges against the Catholic Church: That the Catholic Church forbids her people to read the Bible; Indulgences are sold; a fee is charged for Confessions; Catholics worship images or pictures; Catholics owe political allegiance to Rome; the Catholic Hierarchy is seeking to control American politics; immorality is common in convents or monasteries; the Catholic Church is seeking to destroy the Public School System; Girls are detained

in convents against their will. It is also offered for proof of the genuineness of the Knights of Columbus' oath; of the Jesuits' oath, or that the Jesuits ever taught that "the end justifies the means," etc., etc. What a pity that this item of news could not be given a wide circulation through the Protestant papers of the country.

OBITUARY

Ten years in the novitiate and in houses of study; eight years teaching classes; fifteen years professor of science and mathematics; three years in office; eight years on the mission in British Honduras, and eight years as pastor—this is the summary of the fifty-two years of religious life of Reverend Joseph Rigge, S.J., who died in Cincinnati on April 17. He was born in the Queen City, July 5, 1842, and after a brilliant course in St. Xavier's College he entered the Jesuit Novitiate, Florissant, Missouri, on July 10, 1862. Ordained in Woodstock, Maryland, in 1877, the summary of his life outlines the busy and varied career of one whose name, as the sympathetic notice of his death in the *Catholic Telegraph* informs us, had become "a household word in St. Xavier's parish by reason of his devoted attendance upon the sick, the poor and the afflicted. His assiduity in the confessional marked him as a model priest. As he passed along the street on his frequent missions of charity his silence, recollection and modesty betokened his plan of life, to shun notice in doing the work of God."

This was not precisely the final panegyric which in his earlier years men had thought was to be his, for Father Rigge showed excellent promise in the field of science and higher mathematics. How excellent, the fame he won in the Jesuit Colleges of Milwaukee, St. Louis and Omaha during his professional career attests. Zeal for souls, however, led him in 1895 to volunteer for the difficult mission of British Honduras and for the apostolic toil that field opens to the fervent priest. Two years he labored there and then, broken in health, he came back to the States only to plead for renewed opportunity to sacrifice himself for his Maya and Carib Indians. His pleading was heeded and 1899 found him once more at his post in Honduras, where his labors and hardships on those isolated missions were known to God alone.

In 1905 Father Rigge's shattered health forced his Superiors to recall him to Cincinnati. There to the end he lived the life which merits the beautiful tribute the *Telegraph's* words imply.

Sir Richard W. Scott died in Ottawa, April 23, in his eighty-ninth year. A native of Prescott, Ont., he studied law in Toronto, and, having been called to the bar, he settled in Ottawa, or, as it was then called, Bytown, in 1848. He was chosen Mayor in 1852, and in 1857 represented his district in the Legislature of Ontario. After an absence from the House for four years, he was reelected in 1867. In 1871 he was Speaker, and afterwards was Commissioner of Crown Lands in the Blake and the Mowat administration. When Alexander Mackenzie defeated Sir John A. Macdonald in 1873, Scott entered his government as Secretary of State, and was appointed to the Senate in 1874, where he led the Liberal party, both in power and in opposition, for many years. In 1896, after the long reign of Sir John A. Macdonald came to an end by the victory at the polls of Sir Wilfrid Laurier, Scott became once more Secretary of State and held that office till he resigned in 1908. In 1909 he was knighted.

Sir Richard Scott was a man of no small ability in public affairs, but better still he was of singular conscientiousness in his administration of them. He was a Catholic fearless in his public relations and devout in his personal life. He died full of years, and honored by the whole country. The Canadian Temperance Act of 1875 was drawn up by him, and by its usual name

of the Scott Act will keep his memory alive. His chief title to honor as a politician, was his constant championship of the Catholic rights in school matters. He was the author of the Ontario separate school law, and he has loved and cared for the Catholic schools of his native province as his own children. Of the rights of Catholics in Manitoba and the Northwest under the British North America Act, he was a zealous defender; and if he could not carry the Government with him as far as he would have liked, the fault was not his. As the school question took on a phase sufficiently acute in Ontario and Manitoba last year, he was ready, despite his years, to do his part in the cause of Catholic Education.

Brother Paulian, the oldest Christian Brother in the United States, died at the Alexian Brothers' Hospital, St. Louis, on April 20. Brother Paulian, whose family name was Patrick S. Fanning, was born in Tipperary, Ireland, in 1831, and entered the Congregation of the Christian Brothers at the age of twenty-one. In 1860 he became professor of mathematics at Manhattan College, New York, and president of the institution in 1867. Later he was appointed president of the College of the Christian Brothers in St. Louis, and provincial for the St. Louis district. His ability as a professor of mathematics gave a distinction throughout the country to the colleges to which he was attached.

The Rev. Denis J. McCartie, at one time chancellor of the Newark diocese, died on April 22, at the rectory of St. Michael's Church, Newark, where he was pastor for the last twenty-one years. He was seventy-three years old and was ordained to the priesthood in Ireland fifty years ago. In 1875 Father McCartie came to this country and was received into the Newark diocese by Archbishop Corrigan, then Bishop of Newark. During the administration of Bishop Wigger Father McCartie was for ten years chancellor of the diocese. In 1892 he was appointed pastor of St. Michael's Church.

LETTER TO THE EDITOR

The Latest Answer

To the Editor of AMERICA:

The Rev. Dr. Lyman Abbott appears to be a court of final appeal to many Protestants who find themselves in the throes of religious difficulties and doubts. He is publishing some of the solutions which he offers in a series of articles in the *Outlook* entitled, "Letters to Unknown Friends." Neither the queries nor the answers are, for the most part of interest to Catholics. They have been raised, in one form or another, and answered by the great intellects of Christendom, many years before Protestantism came into existence.

There is one, however, that possesses a somewhat exceptional interest. Unwittingly, perhaps, one of the doctor's "unknown friends" has propounded a question which goes to the very root of the whole controversy between Catholicism and Protestantism. It will not, therefore, be without profit to quote it, and it will be still more profitable to note the answer. Dr. Abbott is a distinguished representative of a very "advanced" type of Protestantism. His solution of the difficulty, therefore, will be not only interesting but, in a way, authoritative. The question is as follows:

"The carpenter applies his square, the mason his plumb-bob, the mariner his compass, each to the problem in hand, and confidently relies on the result. Where is the touchstone that I can apply, when I find myself in sincere doubt whether a certain article of faith is in accordance with truth or error?"

The first sentence of the Doctor's reply is certainly free from any ambiguity or evasion:

"There is no absolute criterion, no carpenter's square, no plumb line, no compass by which the result we have reached will be exactly and absolutely determined."

Now to one who seeks to accord his life and doctrine with the life and doctrine of Christ, this is, at the very start, a distinct discouragement. The doctor, however, proceeds to explain:

"Truth is infinite, man is finite, and we can never reach a final conclusion."

But this explanation simply intensifies the discouragement, in that it not only negates the power of man to receive a positive revelation from God, but negates also the power of God to reveal a positive message to man. The Doctor, however, offers the following illustration in proof:

"As our study of the stars has always revealed to us that there are stars which we have not yet studied, as our use of the microscope has always revealed to us that there is a more minute world which we have not been able to discover, so all our study of life reveals always something beyond still to be studied. Man is a perpetual explorer. The advantage of the study is in the development of the mind and spirit rather than in the conclusion reached."

We can hardly see the point of this illustration if its object is to reassure us from the discouragement which the Doctor's first two sentences would evoke. But it is interesting as showing his conception of Christ's mission upon earth. The purpose of that mission was not, apparently, to teach us truth, but to give an impetus and a direction to speculation. Absolute truth can never be given to us nor received by us, but by speculating we may develop our mind and spirit. This, then, was to be the one permanent effect of Christ's life and death; to sharpen our wits that we may speculate readily, and to spur us on that we may speculate more. This is certainly a novel view of the Christian Revelation. It may commend itself to certain minds, and perhaps will, but we do not think it will ever commend itself to logical minds. Logical minds understand full well that the object of speculation is truth; that it is a means to an end, and that when the end is attained the means have served their purpose. This is abundantly illustrated in physical science, in law and in politics. And the main value of science and of law and of politics is, that they have taken certain matters out of the realm of speculation, and placed them in the realm of demonstrated facts. Tell a jury that the purpose of the evidence you are about to present to them is to develop their minds and spirits rather than to elicit a definite conclusion, and they would hardly take you seriously. Tell a physician that the main value of his experiments is in the development of himself rather than in the cure which he discovers, and he will probably think, though he may not say, that you are yourself a fit subject for experiments of a certain class. Yet what in ordinary life appears so irrational, Dr. Abbott gravely puts before us as the last word of rationalism in religion, and he amplifies what he has already said by a still further illustration:

"A boy with an adding machine can get an exact result more certainly than he can get by doing the sum in addition himself. But by doing the sum in addition himself he gets a capacity to think mathematically, which the adding machine will never confer upon him."

Now we are quite willing to concede that it is far better that the boy do the sum himself than use a machine. Yet if a million dollars depended upon the result we think we would use the machine without much doubt, and if the truths of eternal life were in question we would have no doubt. The illustration is inapt. It strikingly fails to illustrate. We will accordingly offer the Doctor one of our own, which may make our relative points of view somewhat clearer.

When Our Lord, as reported in the Gospels, said to His disciples the words, "*This is My Body*," He undoubtedly used them with a definite meaning. That meaning the Catholic Church

takes in a literal sense, and we have no doubt that Dr. Abbott takes it in quite a contrary sense. Now it is of considerable importance which is right. If Dr. Abbott is right, the Catholic Church is misdirecting a vast store of spiritual energy. If the Catholic Church is right, Dr. Abbott is losing a means of grace. But it is most important of all that we *know* which is right. Dr. Abbott may prefer the "development of mind and spirit" which may ensue from speculating upon this question. For our part we prefer the accuracy of the adding machine, nor could we conceive a Divine Revelation which did not, in some way or other, insure it.

Strange as it may seem, however, the Doctor does find two tests of truth by which to reassure his unknown friend. We give them in his own words:

"There are, however, two tests of truth in the moral and spiritual realm which we may practically apply. The first is the teaching and character of Jesus Christ. If the conclusion that the student has reached accords with the teaching and character of Jesus Christ he may accept it; if it does not accord with that spirit and teaching he may reject it. If, for example, he believes that Jesus Christ is the supreme manifestation of God in human history, he may be sure that any theological conception of God which is not in accordance with the character and spirit of Jesus Christ is a false conception."

Now it would be very interesting to have the Doctor explain to us just how his "unknown friend" could measure anything by the teaching of Christ when the Doctor himself has so amply illustrated the fact that His teaching can never, by any possibility, be absolutely known. He asks us to measure the unknowable by the unknowable in order to get the knowable as a result; and then, in further defiance of all laws of logic, he bids us, after we have measured Christ by God, to measure God by Christ. This is his first test of truth as he himself expresses and illustrates it. Let us turn to the second.

"The other test is the practical result of the doctrine which he questions. 'The test of Philosophy,' says William James, 'is, does it work well?' This is certainly true in the realm of morality and religion. Any theological theory which helps to make better men and better women is presumptively true. Any theological theory which stunts and dwarfs the growth of the human soul is certainly false. This is what Paul means when he says, 'Prove all things, hold fast that which is good.'"

Now we are quite ready to admit that true religion and morality work well, but we must decidedly reverse the process of the Doctor's reasoning, and say that they work well because they are true, rather than to say that they are true because they work well. To take this theory seriously would be to revolutionize morals. It would imply the necessity of a period of time elapsing before an act could be determined as moral or immoral, and it would imply many other things from which, on sober thought, the doctor would shrink equally with ourselves. Some years ago most religious people were shocked by someone seriously proposing experimental marriages; but what would be the result if we sunk to the depth of experimental morality?

The above considerations are offered, as showing, on the testimony of one of its "advanced" and accredited thinkers, the irrationality of modern Protestantism, and as showing that the charge which they so often cast upon the Catholic Church is one of which they themselves are eminently guilty. The question asked by the Doctor's unknown friend is a perfectly rational one. It is one which the Catholic Church has asked Protestantism from the beginning. Put into more concise and logical language it is simply this—how can the idea of a Divine Religion be reconciled with the idea of a fallible revelation? And despite all that Dr. Abbott has said, it still remains unanswered.

J. D. T.

New York, April 25.